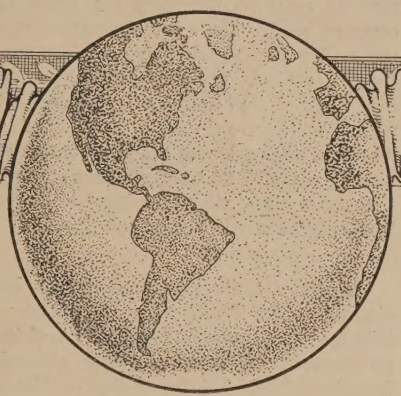
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago



September 10, 1921

Felices

We count them happy who have richly known
The sweets of life, the sunshine on the hills,
The mosses in the valley, love that fills
The heart with tears as fragrant as thine own,
O tender moonlight lily, over-blown,
When the inevitable season wills,
By gentle winds beside thy native rills—
We count them happy, yet not these alone.

There is a Crown of Thorns, Way of the Cross,
Consuming Fire that burns the spirit pure.
By luster of the gold set free from dross,
Py light of heaven seen best through earth's obscure,
By the exceeding gain that waits on loss—
Behold, we count them happy who endure.

Katharine Lee Bates.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and ts predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

From the days of Washington and Jefferson, wisdom has warned against any entangling compacts with other powers save as may be necessary for times of common peril. There is no apparent reason to-day for departing from this precedent of caution. The only form of permanent alliance that seems at all consonant with American principles is that of a league of all peoples for the preservation of world's peace. It has been demonstrated, time after time, that individual alliances lead only to war. (*Pittsburgh Sun.*)

v λ

On August 1, the anniversary of the beginning of the World War, the Germans held a great demonstration in front of the government buildings, carrying placards inscribed, "Nie Wieder Krieg"—"Never Again War." (*Christian Advocate.*)

v λ

A mountain community in Westmoreland County, Pennsylvania, is to have a new church building in which the people may worship according to their preferences. The new building will contain an altar arranged for the Catholic ritual, one for the Episcopal and still another for the use of the Evangelical sects. It is hoped that in this way all the people in the community may have religious opportunities. (*Christian Century.*)

v λ

On May 16, the United States Steel Corporation cut its wages twenty per cent. On July 16, the elimination of time and a half for overtime amounted to a further cut of 9.5 per cent. On August 29 came a third cut, of 18.9 per cent. This last reduction brought the wages of unskilled labor down to thirty cents an hour, the level of May 1, 1917. "It has been Judge Gary's policy," says a press report, "not to reduce wages unless there has been a corresponding adjustment of prices." Well, prices are adjusting themselves—upward. The Department of Labor announces that the July retail food prices are 2.7 per cent higher than those of June. Potatoes are up twenty six per cent, eggs twenty, butter fifteen. We suggest that the only possible way of reconciling Judge Gary's wage cuts with his ideas on the adjustment of prices is to induce his employees to subsist mainly on cabbage, which is nine per cent cheaper than it was in June. (*New Republic.*)

v λ

The *Leavenworth Post* has figured out one thing in favor of prohibition. It is killing off the idle rich, who can afford to buy the bootleggers' stuff. (*Kansas City Star.*)

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THE
Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Hammer your intentions into deeds.

* *

We repent us often of other people's sins!

* *

Exaggeration may be used to illustrate a concrete truth.

* *

The key to brotherhood is to be a brother to another.

* *

Get some goods to put on the counter before you advertise.

* *

The sharp tongue cuts more friendship than it does bread.

* *

It is easy for the best of friends to explain their friendship away.

* *

Study the fitness of things and pasture not your swine in paradise.

* *

The shadow which is cast by the graceful one may appear deformed.

* *

Keep the eye upon the Scriptures instead of the contribution plate.

* *

Do things in a big way if you would secure the doing of big things.

* *

He who gains through another's calamity loses what he can not regain.

* *

This thing we call pride is good or evil as we use it for service or for scorn.

* *

The lure of the adventure is more often in the beginning than in the end.

* *

In classifying the very rich it is astonishing how many poor sticks got over the line.

* *

Waiting is classed among the virtues, but not unless he that waiteth waiteth wisely.

* *

Love brings its sorrows, even its crimes, but there is no such calamity as not to have loved.

The lions which terrorized our childhood shrink to playful kittens in our maturity.

* *

The thief is always a thief before he steals, and remains a thief as long as he requires restraint.

* *

The preacher who gaged his success by the drawing of tears, forgot that an onion can do as much.

* *

Will some one please invent a transformer that will turn the orations of the learned into bread for the poor?

* *

Who said man is superior? The man with a broken nose and a ragged coat hides behind the bushes while people pass, but the little mangy dog with a broken ear and an amputated tail rushes with absolute confidence into the company of his fellows!

* *

Sound Business Basis

That is a very winning phrase. We all want our government, our schools, even our churches, put on a sound business basis, and the same with all public institutions. But how few of us ever think that the sound business basis is purely a religious basis! There can be no sound business basis that is not truth, honor, integrity, and faith in the papers handled, in the men who handle them, and in the stability of the unseen laws of the universe. And these are all virtues which religion has revealed and perpetuated and put at work in the minds and hearts of men. How long would any business last that had other foundation? And therefore when we hear the call of the hour to put our churches on a sound business basis, is it not worth while to remember that that elemental basis must be religious?

The Call of Detroit

In a little over a month the Universalist Church will be turning its face towards our Convention City, where we believe the biggest and we hope the best Convention in our history will be held. It is high time for ministers and people to make ready. Every church may be represented if its quota is paid, every minister is a voter if the quota of his church is paid, so not one is unescapably excluded. And everybody should be there. Two things we desire to impress upon our laity. This Convention is your business and

some one should represent you. And your minister wants to go and needs to go, and as he is going on your business it is up to you to send him and pay his expenses. It will cost on the average one hundred dollars, but it is the best investment you can make, for it will add at least a thousand dollars to the worth of your minister. Think this over and get busy; it means a new church not only at large, but right there in your own home.

Measuring Faith by Miles

There was a man in our town known of all as a good and loyal Presbyterian. He believed the faith and, in moderation, lived it, but owing to changing business conditions he removed with his family to another town thirty miles away, and every one supposed that he would enter heartily into the little Presbyterian mission in the latter place. But he did not, he connected himself with the big Methodist church and was enthusiastic in its support. Then there came another change in conditions and he removed to another place one hundred miles away, where he joined the socially conspicuous Episcopal church. Still later, in still another place two hundred miles away, he became so "liberal" he did not join any church. He is still moving on and, if he lives long enough, may sample about everything in sight! The curiosity is the elasticity of different faiths. His Presbyterianism stretched thirty miles before it broke; his Methodism stretched one hundred miles; his Episcopalianism was elastic enough to cover two hundred miles, and from the record we can only judge that there was no limit to the stretch of liberalism! Unquestionably he was a good man; he had more "religion" than most of us can support or comprehend, but we fancy a great deal of it was dissipated in his scattered allegiance, and it would appear, from the ease with which he snapped his old relations, that each new connection was more a matter of propinquity than of principle. And mayhap the last state of that man was worse than the first, though the first was orthodox and the last liberal!

* *

ON THE OTHER SIDE OF THE BALANCE SHEET

IF there is one point more than another at which the Churches seem to be approaching each other, it is the point of unity; at the suggestion of union there is rebellion, but the spirit of get-together is strong and growing stronger. We are more than favorable to it, but we desire a normal and spontaneous unity; anything forced will be futile. All effective unity must be the result of growth; it can not be hurried, and it can not be picked before it is ripe.

Because of these considerations, and not in opposition to the ideal, we feel that it is no more than right to look upon some of the factors that it might appear are on the other side of the balance sheet. In the first place it must be recognized that the great majority of the advocates of church union are not church people; they are self-constituted experts in economy. They see how one church can do the work of two and thereby save some money; but they never go below the surface. They see how two poorly supported churches and ministers might be replaced by one well-supported church and minister, assuming that all the money given to the two will be paid to the one; thereby revealing the fact that they are not church people, and very often do not know what they are talking about. They would save money, and that is all they know, and they dream idle dreams about what would become of the money saved; not even do they seriously question themselves as to what they would do with their own small contribution. It should be remembered that churches are not established to save money, but to spend money. To spend all they can get in meeting the wants, not of a single group, but of the many.

But still further it is said, here are half a dozen churches in a little town, and the average congregation is less than fifty—unite them all and there would be a congregation of three hundred and a minister big enough to preach to them. But the observation and psychology are defective. It is the testimony of history and experience that when two churches unite, within three years it becomes one kind or the other, the congregation is no larger than the congregation of the larger church before the union, and there is a distinct loss of religious life in the community.

A church is a unique institution; it is not to be measured by numbers, nor valued by dollars. We are afraid of anything small, and yet every one of the great churches to-day, if it honestly traces back the roots of its being, will find that it began with a handful of common people in a hall and later removed to a humble little chapel, and its scorn of its humble beginning is most discreditable. With the present scattering of our population to the suburbs, we shall make a mistake if we do not follow the example of the enterprising merchants, and follow our people, and plant small churches everywhere; for these small churches will be living and growing when the big churches in the cities are dying, or being diverted by selfish greed.

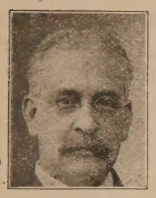
And then these wiseacres say, what does a church amount to which ministers to a dozen old ladies? Well, the dozen old ladies have just as much right to their worship as a dozen young fellows have to whoop it up on the ball-field! The dozen represent several millions of old ladies who through life have stood for the best things, and worked and sacrificed and given, and they have some rights we are bound to respect.

In every church, be it big or little, there is always a small group which does the work. When two churches unite, the question immediately arises, which group? Of course in the ideal Christian community there could arise no differences, but the conditions are not yet Christian, and one group or the other excludes itself or is excluded. Deplorable as this may be, it is a fact. Sometime when the churches have done their perfect work we shall accomplish something in the way of unity, but this work is to be done in the small churches.

That is, there are factors in the consummation of a very desirable unity which must be taken into account. There is no possibility of riding rough-shod over feelings which are the product of generations, simply because the end sought is logical and economic. Churches are living things, and are to be developed only through growth under the laws of agriculture and not of mechanics.

Editorial Correspondence

Being a Report of the Proceedings of the Next Session of Our General Convention Held Next Month in the City of Detroit, and Comment Thereon, Wise and Otherwise



THIS report of what is yet to take place may be wholly imaginary, or significantly prophetic, or both. In any case it affords an opportunity for some observations which may inspire some concentrated and consecrated thinking, of which there is, lo, in these later days, intense need!

The Convention we are going to have was a large and enthusiastic one; the high railroad fares, the uncertainties of business and the laxness of public interest in things religious, could not prevent the assembling of a great and representative body of Universalists. The beautiful city of Detroit and the magnificent church plant and an eager hospitality were irresistible—and beyond that, the growing church consciousness which has pervaded every department of our church life with a new feeling of self-respect and confidence, and, still further, the desire to learn what had come of our masterly effort when we added to our assets more than a million of dollars, and what had been achieved with it, and what was promised; the desire to hear the accounting of our stewards and see the vision of our prophets.

And so we came to Detroit next month in vast numbers. It was a Universalist Convention in truth, not a gathering of this or that group interested in this or that specialty, but a Universalist Convention big enough and broad enough to include us all; it was the beginning of a real World Church for World Service.

It was a noticeable incident at the very first session that those who were so intent upon repairing the constitution and by-laws that they could not look to the larger and more practical service, were gently but firmly eliminated, and instead of hours being given to technical discussion of technicalities, and fervid oratory very pleasing to the orators, we got down to the business at hand of equipping the Universalist Church to do something for God and humanity which was worth while.

Then there was another small group which got its kindly elimination! A few who were impatient with the effort of building up and strengthening the Universalist Church, saying, let us not bother with a church, that is old-fashioned; let us get right at the results. Some way they reminded me of a class of minds which demand that we do away with all mills because what we want is not mills, but flour; let us stop raising trees, for we do not want trees, we want fruit; let us stop bothering with hens, for we do not want hens, but eggs! In these days of doing great things, not away from organization, but through organization, the wise, who would do anything wisely and well, follow the wise method and use effective instrumentalities.

And still another group was kindly eliminated, and they were those who could not see anything beyond the Church. They wanted the Church for its own sake, wanted it big and mighty all for the glory of it, unmindful of the call to service. They represented people without a vision.

And yet others of the political spirit who would manage the Church in their own interest—there were a few such, as in every organization, as there were a few who desired to put over their special hobbies, about which there were honest differences of opinion as to method, but unity as to the general purpose. However, it is so easy to trap the Convention into action which will be misinterpreted and misunderstood, that these among others were gently eliminated, and yet covered by the broad extent of the faith which deals only in universals.

All these were gently eliminated, I say, because, in the new spirit of the hour, they eliminated themselves in the larger vision of a Church big enough and strong enough and inspired enough to take its place in the ranks of those who are seeking to make this old world better.

And so we came together next month, at Detroit, the old and the young, the progressives and the stand-patters, the women and the men, into a working and prophetic Convention.

The period devoted to reports, so often, and sometimes justly, considered dry, was no desert period. The interest of the mass of us who had put our money during the great drive into the hands of the leaders to administer, was keen and we all wanted to know what had become of it. I am not going to tell what they said, because we all need to get down to the official reports to know the truth. On the face of things it was a little questionable when the supreme body to which the responsibility was committed apportioned so much of it out to other organizations, but when the final reports co-ordinated the activities and expenditures of all these organizations as the work of the Church, we could see what had been attempted and what had been done, and what it had cost.

It then began to appear that we are a Church, and that every individual is interested in every department. It was noticeable that during the women's meeting the ministers and men generally did not desert the meetings of these best friends of the Church, and go sight-seeing, or to the movies, or play golf, and the same with the Sunday school interests. We are getting to be a Church.

But what struck me as most interesting and promising was the coming on of the new generation. In this new age we are needing new ideas and new plans, and the danger of any church convention is that it will get into ruts and be run by a clique, unless new life is constantly introduced. The youngsters may not know as much as some of us who are older—and sometimes I think they don't— but they know a whole lot of things we do not, and they are looking forward, while many of us are in the reminiscent stage. As a Church we have a great and glorious past, but the real greatness of the Universalist Church is there in the future if we are wise enough to make it. The

country parson who has labored in obscurity and under great limitations, who has never had any part in the Conventions unless it was to serve on the Credentials Committee which took him out of all the best of the Convention, knows some things from experience we have never dreamed of. He may not speak his piece with eloquence, but he is liable to make us sit up and take notice as he says something! Our young men and women are seeing visions, some of which, alas, are sure to vanish in the light of experience, but we need to wash our older eyes out with the light of vision.

I was pleased to see some of those of the obscurity being brought to the front. What they say may not sound as well as some of our old sermons worked over for the occasion, but in the longer reach of the future may contain more sense. My thought was that here we are supplementing each other, and, praise the good Lord, we are different enough to do this successfully. I think I am a pretty loyal minister, and sometimes have a bit of intelligence, and am not so reactionary as not to have some visions still, but heaven help the ministry if all were like me! As I noted the new apportionment of our forces, it seemed to me we were on the track of a worthy Church, in which there is a place for all kinds, and a work for all workers, and in the aggregate we amount to something. The young man who patiently works his way up, and who does not go off at too many tangents, is a glowing factor in our equipment.

This Convention which we are going to hold next month is radiant with hope, by illustrating the spirit of unity in diversity, which will extend out through all branches of the denomination, until we put into actual practise the logic of our faith and become a community of workers where each is for all and all for each, and each is to find the place where he best can work and do the most good. And that means, of course, that we must conserve those of age and experience; we need the engineer to keep the high-powered engine on the track and keep it going. In the well-balanced mind is the only safety for to-day; the well balanced Church is the only one that will amount to anything. The business man who speculates and runs after every glittering opportunity is more apt to lose his business than he is to find riches!

There are new faces on the platform and new voices on the program at this Convention I am attending a month in advance, and I am thrilled with hope. We were, in this Convention which is yet to be held, illustrating what should be the attitude of our whole denomination in the conservation of our forces. This is a big world with many people in it, and mostly they are all different. We need different kinds of ministers and different kinds of laymen. The only trouble comes when these different factors get misplaced;—the small, narrow man in the big church and the big, broad man in the small church. Now here at this Convention we do not put on a man to speak on missions just because he is a clever speaker, though he does not know the first thing about missions. We are not putting on the ponderous and grave student of theology to entertain us at the banquet, nor are we giving the natural comedian the platform to expatiate on the mysteries of eschatology. The miracle of this Convention is in proportion as it finds a place for everybody and somebody for every place. And when the man from the obscurity is speaking the man who is in the lime-light does not say to his neighbor, "Let us now go to the theater, for he can not teach us anything!"

The marked characteristic of this next Convention was, to my mind, that it minded its own business, and suffered other people to do the same. Of course it defined its business as world business, and interested itself in every activity for good, but, with some few exceptions, it was willing to admit that it did not know it all, and that there were some fragments of sense and goodness in other people, and that we were hardly in a position to become dictators to the world while we retained our democratic principles. No one was allowed to sidetrack the business of the hour with even the most alluring vision of what was nobody's business, but just his own particular hobby.

Common sense, and more and more common sense, indicated a return to normalcy!

Of course the ministers had a meeting for conference, and discussion, and inspiration, and fellowship, and, glory be, instead of the speakers on the program taking up three hours out of the two in the morning and four hours out of the three in the afternoon, so the conferences and discussion went off two by two to the nearest restaurant, and the inspiration never showed its head, there was just one named speaker at each session, and the presiding officer stood over him with a gun and compelled him to stick to his theme of disarmament, and to stop when through! Every minister had a chance to go home and tell his wife that it was the finest meeting ever, "because I spoke!" It was a real preparation intellectually, practically and spiritually, for the coming session, all because of the dominant note of Christian common sense.

Of course we want some speakers from the outside, a few, but in this memorable Convention they were chosen because they had made good in their field, and they represented organizations which likewise have made good and not simply made a noise. Some of them were path-finders, some of them were home-builders, all were doers of the word and not simply those who had skyrocketed into notice by violating the law or being chronic cranks, eager to get at us because we are such easy marks!

The business of the Universalist Convention is the Universalist Church, not as an end, but as the means through which we are to do our part in the world's work. We do not want to get all balled up with trying to run the universe until we can spin our own little wheel so that it will "saw wood!"

I am not going to say anything about the election of officers, I leave that as a glad surprise! I am not going to say anything about the resolutions adopted, by which too often we salve our consciences and side-step our practical responsibility. There is much more that I don't say, for which, gentle reader, you may be thankful. But there was an action which was significant and practical. In view of the fact that the thousands of dollars collected from the last drive are pretty well apportioned, and that much has been begun though hardly anything finished, it was

resolved that preparation be made to raise another half million of dollars as a working capital to carry forward what we have started and start something else. And then there followed naturally the demand that the campaign for members be pressed until we have not less than one hundred thousand, who are to be the real thing and not simply names upon our books. And out of these we must gather recruits for the ministry, young men and women who have the nerve and the courage and the spiritual equipment to withstand the attacks of the world, the flesh, and the divinity school, and dedicate themselves to a life work for God and humanity, and not simply for fame and fodder.

But we near the end of this most notable Convenvention of October, 1921, and we gathered for a consecration meeting, with a new spirit, with a new vision, with pride and hope and humility in our hearts, and, it all being in the name of Jesus, behold, he was in the midst of us, and he came home with many of us to abide.

F. A. B.

Due Process of Law

Charles A. Alden

BARBARISM is informal. Law is the conventionality of civilization. Imperfect as our present civilization is, it reveals some embryonic symptoms of human prosperity and potential peace. But even these vest in the spiritual reality which was finally phrased in the words, "due process of law." It is the democratic opposite to the autocratic theory that "the king can do no wrong." In it individuals, even if temporarily occupying positions as stewards of authority, must continue subordinate to commonly accepted principles of procedure. By it alone may be realized the vision Lincoln contemplated when he opened his address at Gettysburg, with the sentence: "Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal."

That even the man who has violated the law shall be apprehended and thereafter dealt with by due process of law, being always considered innocent until his guilt is proved beyond all reasonable doubt, is the only safeguard any citizen has that, having committed no crime, he shall be able to enjoy safety of life and security of property. To achieve the reign of law and establish the due process of law has taken centuries of time, the road of which has been paved with human suffering and sacrifice. From our latest adventure in this regard we have come to designate the home-shrines of memory with a gold star. For no human right or privilege has mankind paid so much or paid so cheerfully as for that liberty which is both personal and social, and which is best described by the phrase, the "due process of law."

One of the difficulties in our peaceful evolution—succeeding military revolution—toward that supremacy of law in which alone personal and social liberty reside, has been to convince our law makers that they must not be law breakers, that they are not themselves above the law, that even they must be guided by the Constitution as it has been agreed upon and adopted. Yet that is precisely what we have a constitution for, that even in the making of law the due process of law shall be observed.

If it is obvious that even a legislature must proceed by due process of law, it is still more plainly obvious that no other number of citizens, no matter how organized—or for what purpose—may be allowed to imperil the due process of law by either attaining or maintaining a status superior to it. This is the reason that the American people, press, pulpit and platform, always denounce the mob passion and the lynching party. Let the idea once prevail that any group of citizens can be above the law and the demands of the due process of law, and no citizen is then safe from the enmity of any group which—on the spur of the moment, or with great deliberation—decides to deal with him as its own members may be moved to choose.

This is the danger that the American people sense in the resurrection of the Ku Klux Klan, for, no matter how high the purpose of its present constituency, the very name under which they have chosen to organize and operate savors of a procedure of former days by which men frankly discarded the due process of law. The American people have no relish for any recurrent barbarism, nor will they always tolerate any legal leniency toward those who introduce into modern life the certain danger of uncertain procedure.

When the reformer of high moral purpose transgresses the due process of law the precedent provokes the maximum malodor, for in his conduct he prostitutes the very law by which he urges others to be governed. He presumes to utilize in the working of his will another process than that of law, a procedure that is forbidden even to the duly elected legislators of the land. In the realm of law the wise prophet removes the shoes of minority opinion, for it is holy ground on which he treads, ground made holy by the "last full measure" of human devotion. He will find his mission not to destroy but to fulfil the law.

It has been with foreboding and increasing sadness that many of us, who have gladly given life-long challenge to the commercialized liquor traffic, have felt our gratification at its legal demise dampened by the conduct of some leaders who, now that their will and ours is entrenched in the Constitution, seem to feel it necessary to employ extra-legal means for the enforcement of its enabling statutes. We most earnestly hope that this reform, which must itself depend on law, may not be seriously endangered by any disregard for the due process of law. No law can be permanently enforced by supra-legal tactics. And no legislation that Congress may enact can abrogate any other constitutional provision, any more than it can the eighteenth amendment itself.

To argue that the prohibition law can not be en-

forced without violating previous constitutional provisions, is to admit a conflict between this law and those constitutional provisions which the United States Supreme Court declined to admit, much to the satisfaction of all who are interested in seeing the liquor traffic wiped out and much to the disillusionment of the friends of John Barleycorn.

Nor does experience justify any drastic appeal to the supra-legal tactics. True, the enforcement of this new law, upsetting the habits and customs of many citizens previously known as law-abiding, is fraught with many irritating and sometimes humiliating experiences. But, nevertheless, and though as yet incomplete, the enforcement of this law has been sufficient to demonstrate its virtue, and write in terms of human benefit a large portion of its potential benefactions. Likewise has it been sufficient to drive its opponents to the most deperate means of evasion, which itself registers their despair. This is the time above all others when our prohibition leaders should proceed with patience, and most carefully maintain the dignity of law, and charge themselves anew with the responsibility of respect for the due process of it.

It is idle to announce that the eighteenth amendment has now the sanctity of law and must be observed, while disregarding other provisions of law—either statutory or constitutional—the violating of whose sanctity is equally illegal. Important as sobriety is, the American people have not regarded its enforcement as sufficiently vital to permit any man, or group of men, any supra-legal status of authority. Both the Constitution and the statutes now prohibit the manufacture or sale of intoxicating liquor for beverage purposes, but the enforcement of these laws must proceed and succeed by due process of law.

Marion W. Holly

The Rev. Frank Oliver Hall, D. D.

THE passing of Marion Holly was exactly what her host of friends would have wished. On Aug. 14, having eaten her breakfast and enjoyed it, just as the bells were announcing the Sunday morning service, quietly and without the slightest trouble to any one, as was her wont, she vacated the house of clay in which she had resided for eighty-two years and entered the open door of the other room.

For fifty-four years she had been a teacher and helper in all departments of the multiform work carried on by the First Universalist Mission in the city of New York. Half a century ago Dr. George Needham was superintendent of the mission. Let us note this in passing: In those days the Sunday school took no vacation, but continued through the summer. For twenty-five years, winter and summer, Dr. Needham never missed a session of his school. Marion Holly was a friend of the Needhams, and through them she enlisted in the work which so interested them. In these last years she had under her charge grandchildren of the little people whom she first taught fifty-four years ago.

Her life work was that of a public school teacher. She was trained to teach when "discipline" was a prime requisite for the teacher. No committee would give a class to a teacher who was not a good "disciplinarian." So Marion Holly practised "discipline." She was as straight as a ramrod. Her face could be as expressionless as a stone wall. Her voice could crack like a cart whip. Let a class of boys create a disturbance, and face, attitude, voice, instantly became so severe that they ought to have struck terror to the toughest heart. But did they terrify anybody? Nobody but the casual stranger. The children obeyed her instantly, but not because they were afraid of her. You can't fool a child very long. Children know their friends by instinct. Children obeyed her slightest wish because they loved her, and knew that she loved them.

She certainly had a time of it, on occasion. If you are looking for the livest collection of youngsters in America I commend you to the East Side of the city of New York. What they don't know about disturbing the peace really is not worth talking about. But they know a good deal besides. Among other things they know a real man or a real woman from the imitation. If you go among them only pretending that you like them and want to serve them, they will certainly make life interesting to you. But if you are genuine, they know it, somehow, and will do anything for you. Marion Holly was genuine, all through, and the children never doubted her or questioned her for an instant.

One of the things they liked was that she never whined over them or about them or about herself. She had her troubles. No one ever had a heavier cross to bear than did Marion Holly, but she never talked about it, and so we will not. She shouldered it and trudged on, and found energy and good will to help those who were struggling over the same rough way with their crosses.

A few months ago she met with the old person's customary accident and broke her hip. I went to see her in the hospital. She was propped up in a wheel chair reading "Main Street." She ignored her accident and asked me if I had read the book. I admitted that I had.

"Do you like it?" said she.

"I hate it," said I.

"So do I," said she.

There spoke the genuine, unterrified Marion Holly after fifty-four years work among the New York East Siders. Pessimism, discouragement, despondency, had no place in her character. She did not expect to make the world over in a minute or a life time. She knew that to transform "Main Street" into the "Kingdom of Heaven" would require the work of hundreds of thousands of followers of the Lord Christ carried on through generations. She proposed to do her share, and found high joy in doing it. New York is and always will be a better city for her having lived and worked in it, and our Church has added one more saint to the long list of healthy-minded, warm-hearted, ready-handed workers who make us proud of belonging to such a fellowship.

Peace at Twilight

Murray Grove, August Twenty-Seventh

THE Seer, who had taught us to believe in life, stood beside an open grave. He who, for our inspiration and help, had written with pen of power words filled with fervent faith, came to his own hour of supreme test. And his gospel proved sufficient. By the truth wherewith he had given comfort to many he himself also was comforted.

Murray Grove is ever suggestive of peace, but especially so at the time of a summer sunset. Always there are memories of men mighty in thought and fidelity. Always there is the vision of a house where lived a man unshakable in the truth; always the tracing of a path where "Love's Apostle" came to proclaim the regency of a God too good to turn away from a single child of His creation and too great ever to permit the shadow of defeat. Here is the enduring shrine of those who believe in Good-Will successful forever and forever. But at twilight in August there is the added influence of breezes murmuring through the oaks and pines, of birds singing about the perfect day, of the western sky myriad-tinted and as glorious as the heaven above the New Jerusalem.

At such a time came the Strong Man, son and daughter by his side, to deposit the ashes and to commune with the living spirit of the woman who had been and still was his nearest and dearest. With him to the little plot, freshly cleared, a few rods from the grave of Thomas Potter, came a group of long-time friends, yearly pilgrims to Murray Grove, among them two Ministers of the Word.

One Who Loved Him read the Twenty-third Psalm, using the beautiful interpretation of Mrs. Moody, emphasizing that because of the presence of the Good Shepherd there can be no want of rest, or peace, or redemption, or righteousness, or courage, or companionship, or comfort, or refreshment, or joy, or *anything*, either in time or in eternity.

The son, a choice young man, stepped past the roses of Sharon, gathered from the Good Luck meadows, and reverently placed the sacred casket among the evergreens and golden-rod.

Then Another Whose Heart Was Warm recited Chadwick's poem, "It Singeth Low in Every Heart," and uttered, as spokesman for all assembled, a prayer of appreciation and thanksgiving and faith unfaltering.

And all knew themselves in the presence of the unseen and the eternal.

It was a simple service, as she would have wished, but it signified very much. The hour was one of triumphant truth. Henceforth the familiar initials, "F. A. B.," will give guarantee, not alone of the expected literary charm, but of an added authority. For our Friend has tried his faith, and he has found it good.

Parables of Safed the Sage

The Parable of the Chalk Mark and the Blacking

THERE was a certain Ethiopian, and he worked for the Pullman Benevolent Society. And he could not remember what Shoes belonged to What Berth. Therefore did he mark with Chalk upon the Sole of the Shoes the number of the Berth. And he blacked them and replaced them.

And there came a night when he had gathered the Shoes, and he fell asleep before they were blacked. And he hastened, and he wiped the dust off them with a Rag, and he replaced them under the Berths. And the passengers tipped him just the same. For they beheld the Chalk mark and accepted it as evidence that their Shoes had been blacked.

And the Porter said, Behold I have made a great discovery. If people think their Shoes have been blacked, then they are blacked.

For he had been to Colledge, and he knew the system of a celebrated German Philosopher whose name was Albrecht Ritschl.

And he said, This is a world of Value Judgments, and things are worth whatever they are accepted as being worth.

And he found his Chalk mark was worth a quarter, and the blacking of the Shoes was worth no more.

But he tried it once upon me, and I gave him another lesson in Philosophy.

And I said, Oh, thou shrewd and crafty Ethiopian, there are men who have gotten rich by the sale of Mining Stocks whose value was based on thy system, and there are others who have gained great renown as Philosophers who work the same racket, but in the long run, it is nothing to write home about. The world will little note nor long remember the whiteness of thy Chalk upon the soles of their Shoes; they will want to judge thee by the blackness of the blacking upon the residue thereof.

And I said, Thou hast the number of my Berth, and I also have thy number. It is not 23, for I will not report thee for thy neglect, but speak to thee kindly. Black thou my Shoes, and do it honestly, or else betake thee to the hay and omit the Chalk mark.

And I considered how many men there be who fall into the same system. They discover some method whereby their work shall appear to have been done, and then go to sleep with the calm assurance that their absent treatment will not be discovered. But there cometh a time when the establishment is laying off help, and then are those men on the wrong side of the Employment Gate.

For what I say unto the Ethiopian, that do I say to all men, that white Chalk mark upon the sole of the Shoe is no permanent or satisfactory substitute for the black mark of the blacking brush where the blacking doth belong. And men's sins do find them out.

THE DETROIT CONVENTION

Churches Entitled to Send Delegates

According to the Constitution of the Universalist General Convention each parish in fellowship with a State Convention or with the General Convention is entitled to representation in the biennial sessions of the Convention by its minister and one lay delegate. The only limitation on this representation is contained in Article II, Section 2, of the Constitution, which reads as follows: "To be entitled to such lay delegates and in order that its minister be eligible to be a delegate, every parish must maintain its legal existence and support public worship regularly and make a contribution on quota to the General Convention, during each of the two years prior to the meeting of the said Convention." (Manual, p. 10.)

We are publishing herewith a list of parishes which up to Aug. 31, 1921, have fulfilled the quota requirement of this section and are entitled to representation by minister and one lay delegate at the Detroit Convention next October. The ministers and officers of churches not listed here are urged to take up this matter at the earliest possible moment to insure seats at the Convention.

Churches Having Paid Part or All of Quota Last Two Years 1919-1921

Alabama: Brewton.

California: *Riverside. Santa Paula.

Canada: *Olinda, Ont.

Colorado: Denver.

Connecticut: *Hartford. *Meriden. New Haven. *Norwich.

District of Columbia: *Washington.

Florida: Pensacola. St. Petersburg. De Funiak.

Georgia: *Atlanta. Americus.

Illinois: Avon. *Chicago, Redeemer. Chicago, St. Paul's. *Elgin. *Galesburg. Joliet. *LeRoy. Litchfield. Peoria. Sharpsburg. Stockton. Table Grove.

Indiana: Anderson. Muncie. Roann. Peru. Galveston.

Iowa: Mt. Pleasant. *Osage.

Kansas: Junction City.

Kentucky: Crofton. Hopkinsville.

Maine: Bangor. Biddeford. Canton Point. Canton. Hallowell. Hope. *Gardiner. North Jay. West Paris. Rumford Point. Sangerville. Stockton Springs. West Sumner.

Maryland: *Baltimore.

Massachusetts: Attleboro. *Boston, Jamaica Plain. Beverly. *Braintree. Chatham. Fitchburg. Franklin. Gardner. Gloucester, Annisquam. *Haverhill. Lawrence. *Malden. *Medford, First. *Monson. New Bedford. North Adams. *Norwell. Salem. Somerville, Third. Southbridge. *Springfield, St. Paul's. *Stoughton. Weymouth, North.

Michigan: Concord. Detroit. *Farmington. Lansing.

New Hampshire: Alstead. Claremont. Dover. Hinsdale. Kingston. Manchester. Marlboro. Nashua. Winchester. Woodsville.

New Jersey: Newark.

New York: *Albion. *Binghamton. *Brooklyn, All Souls. *Brooklyn, Our Father. Buffalo, Grace. Canandaigua. Canton. Dexter. East Aurora. Friendship. Hamlin. Hornell. Little Falls. *Lockport. Madison. McLean. Middleport. Middleville. Morris. *Mt. Vernon. North Salem. Perry. Rochester. Sherburne. *Syracuse. Winthrop. Schuyler Lake.

Ohio: Belpre. Bryan. Cleveland. *Columbus. Eldorado. Greenville. *Jersey. Le Roy. Little Hocking. Mason. Milford. Mt. Carmel. Mt. Gilead. *North Olmstead. Norwalk. *Plain City. *Springfield. Summit Station.

Pennsylvania: Brooklyn. Girard. *Linesville. *Mansfield. *Philadelphia, Messiah. Philadelphia, Restoration. Sheshequin.

Rhode Island: Harrisville. *Pawtucket. Providence, East. Providence, Mediator. Woonsocket.

South Carolina: Mountville. Feasterville.

Vermont: Felchville. Jacksonville. Morrisville. *St. Johnsbury. Wilmington.

Washington: Tacoma.

West Virginia: Fork Ridge.

*Indicates partial payment.

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OUTLINE PROGRAM OF THE DETROIT CONVENTION

Saturday, October 15, to Monday, October 17

Sunday School Institute under direction of the General Sunday School Association.

Tuesday, October 18

All day. Ministers' Meeting. Program being arranged by Committee appointed by Ministers' League.
5.30 p. m. Fellowship supper, McCollester Hall.
7.30 p. m. General Sunday School Association Session. See special program for speakers.

Wednesday, October 19

All day. Women's National Missionary Association.
7.30 p. m. Service of Worship.
Communion Service.
Occasional Sermon, Rev. J. Fort Newton, D. D.

Thursday, October 20

9.00 a. m. Convention called to order by President Galer.
Reports of Officers and Board of Trustees.
2.00 p. m. Business session continued.
2.30 p. m. Special order. Introduction of Resolutions and Memorials.
4.00 p. m. Reports on the Murray Anniversary Crusade, Rev. J. S. Lowe, D. D., presiding.
7.30 p. m. Platform Meeting, speakers to be announced.

Friday, October 21

9.00 a. m. Business session continued.
Reports of Committees on Recommendations, Resolutions, etc.
Election of officers.
2.00 p. m. Business session continued.
4.00 p. m. Address, speaker to be announced.
5.00 p. m. Reception of the W. N. M. A.
7.30 p. m. Platform Meeting. Speakers: Hon. A. H. Reid, Wausau, Wis., Rev. B. G. Carpenter, D. D., Peoria, Ill.

Saturday, October 22

9.00 a. m. Business continued.
Special order. Report of Committee on Revision of Constitution and By-Laws.
1.00 p. m. Business session. National Order of Universalist Comrades.
6.00 p. m. Banquet. Universalist Comrades, speakers to be announced.

Sunday, October 23

10.30 a. m. Morning worship, preacher to be announced.
3.00 p. m. Loyalty and Consecration Service.
Representatives of different sections and interests to speak briefly.
7.30 p. m. Mass Meeting, Rev. Richard E. Sykes, D. D., presiding. Speakers, Rev. Frank D. Adams, D. D., Elgin, Ill., Rev. Marion D. Shutter, D. D., Minneapolis, Minn.

A NEW UNIVERSALIST CHURCH

The Rev. J. C. Orito, who will be pleasantly recalled by all who knew him while a student at Crane and afterwards in his work among the Japanese of Boston, will be interested to know that he is active for the cause of Universalism among the Japanese. His work is on the Pacific Coast. He has been the editor of a Japanese paper published in Seattle, and founder and pastor of a Japanese Universalist Church in Selleck, Washington. This church he started and built. It serves for Sunday services and as a Japanese Community Center. He holds a preaching

service, a Sunday school, an English night school and other activities for the benefit of the Japanese. For outside work he has gone on lecture tours through Montana, Idaho, and Oregon, and on these has been cordially received by the leading citizens of the communities as one helping to solve the Japanese-American problems. He writes that he believes more than ever in the faith of Universalism and that it is the faith best suited to the needs of the Japanese.

* * *

MISS WOODIS THINKS OF HOME

Mrs. George Horace Woodis of Worcester, Mass., received recently an interesting letter from her daughter, Ruth, now in the service of the Near East Relief at Harpoot, Turkey. The young lady says that she has received only one letter from her mother and not any from Dr. Huntley or the other friends on this side, who have written to her very frequently.

She was purchasing food for the coming winter, and hoping to be relieved of her work about the first of August.

Mrs. Woodis has also had letters from Miss Anna Lee Dingledine and Miss Helen Small, two of her daughter's fellow-workers, and they report that she is in good health.

* * *

THE DAILY VACATION BIBLE SCHOOL

The vacation religious day school is now recognized as a very useful institution. It was originated fully twenty years ago in certain pastor's classes held in northwestern Wisconsin, conducted by the Rev. H. R. Vaughan, a Congregational minister at Elk Mound.

In 1908 the first fully equipped religious day school was held at Ripon, Wisconsin. Since then, many successful schools have been held.

This summer (1921) the Universalist church of Wausau, Wisconsin, decided to conduct a vacation day school. The co-operation of other churches was asked, and the Methodist church responded to the suggestion with great enthusiasm.

It was decided to hold the school in a public school building, so that no denominational prejudice could interfere with the success of the school, and so that the expense of equipment would be lessened.

Over one hundred children appeared for the registration. (A small fee of 25 cents was asked as the registration fee for each child.) The ages ranged from four to thirteen, and the children were grouped in four different classes: Kindergarten age, group 1. First and second grades, group 2. Third and fourth grades, group 3. Fifth, sixth and seventh grades, group 4.

Classes in Bible study, mission study, hand-work and basketry were conducted. Each morning a general assembly was held, at which time an outside speaker gave a talk and assembly singing was enjoyed. The children seemed to like this part of the program very much.

At the close of the three weeks' session, a demonstration and an exhibit to which the parents were invited were held in the school building.

On the last day of the school the children filled out a questionnaire concerning the Bible school. In this way it was learned that every child had liked the school and all but two wanted one next year.

Basketry was the favorite study, with Bible study a close second. The result of the report was very illuminating and gratifying to those who had worked hard to make the school a success.

* * *

CONSECRATION

A Hymn

The Rev. Ella E. Bartlett

O Son of Man, thou didst invite
All souls to walk with thee in light,
Denying self for truth and right.
O Gift of God, I come to thee.

O Son of Man, thy love made known
When on the cruel cross alone
Thou didst the murd'rous deed condone.
O Gift of God, to thee I come.

O Son of Man, I make no plea
But that thy life was lived for me,
That I might be from sin set free.
O Gift of God, to thee I come.

O Son of Man, I'm waiting not
The world's acclaim to share thy lot.
Thy love can ease life's every smart.
O Gift of God, to thee I come.

O Son of Man, I'll follow thee
In giving love and service free,
E'en as thou hast done for me.
O Gift of God, I come, I come.

O Son of Man, thy truth to know,
Thy all-transforming love to show,
Till all the world with love shall glow.
O Gift of God, I come, I come!

* * *

WRITERS OF REJECTED MANUSCRIPT

The writing fraternity in our midst is large enough and probably various enough. But whether it contains the particular type described by "Solomon Eagle" in the London *Outlook*, others may decide:

"I am depressed when I think of any rejected contributor, but I am depressed most of all when I think of the frequently and perennially rejected. The most curious tribe of habitual authors in this country are those who are known only to editors. There are several men in London, a lady in Macclesfield, another in Exeter, whose handwritings, styles, and manners of thought are as well known to half-a-dozen London editors as those of Mr. Conrad, Mr. Arnold Bennett, and Mr. Kipling. They enjoy, or rather they do not enjoy, a kind of subterranean fame. The neighbors of Mr. Noah Davis, of Edgbaston, may or may

not know that he writes, but they know him chiefly as a bank clerk or a schoolmaster who is interested in books and wears his hair a little longer than is customary. But in five or six rooms in Fleet Street or Bedford Street, Strand, or the Adelphi, nothing is known about him personally except his inmost self, his ambitions, his ideals, his conception of what he can do, his beliefs about love and religion, his vocabulary, his rhythm, and (as I said) his handwriting. There are men, very likely, who have never seen his face, but who have seen his handwriting two or three hundred times. Nothing deters him. On Monday his poem on 'A Level Crossing at Night' goes back to him, and on Thursday arrives his article on 'The Organization of the Provincial Theater.' Pertinacity like that took Columbus to America, and it will take Mr. Davis nowhere. He can not know it himself, but everybody who ever sees his work knows it. Nevertheless, he plugs on. 'They haven't got accustomed to my thought yet,' he reflects, 'but even these pudding-heads will see light in time.' Back comes the last thing. There is another ready and away it goes. 'Dear Sir, I beg to enclose a manuscript entitled Dash, which I hope you find suitable for publication. If you are unable to use it would you kindly return it. Stamped and addressed envelope enclosed.' "

While dealing with the author's blasted hopes he tries to let that person see the editor in a humane light:

Some unsolicited manuscripts are mad, some are hopelessly feeble, most are merely amateurishly incompetent. They are probably written by persons who never get into print and whose spark seldom flickers into manuscript. Writers of very occasional poems or stories number thousands, probably hundreds of thousands. An editor in the course of a year will receive great drifts of poems from persons whom he knows and whom he never suspected of writing verses, and who probably conceal their proclivities from their friends pending their recognition by acceptance. These no doubt feel slightly damped—anybody must—when they are turned down with a printed rejection form or even with a friendly, wriggling, disingenuous letter in which labored compliments and excuses form a very diaphanous covering for the extremely bare fact of rejection. It is a beastly thing, to an imaginative man, this job of systematically throwing cold water on people's aspirations."—*Literary Digest.*

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

SEPT. 18—ABSTINENCE FOR THE SAKE OF OTHERS

1 Cor. 10 : 23-33; 3 : 16-17

Personal Liberty, Ltd.

Personal liberty, in the sense of having the right to do exactly as one pleases, is always modified by the contact of other people. The life of a husband and wife is immediately modified by the coming of the baby. They abstain for years from things perfectly right for people to do, and to the enjoyment of which they were, themselves, accustomed previously, for the sake of the little one who has come to live with them. So, similarly, is the adult life modified in its personal liberty by any relation with another, be that relation domestic, commercial, political, civic, or religious. The growing sense of this fact in the minds of men and women is what we so often call social consciousness. Protection against fire, provision for sewerage, maintenance of educational institutions, the punishment of crime, all these represent rudimentary recognition of common duties and expenses produced by the very fact that many live closely together; and each of these represents also a modification of personal liberty. You must not be careless about fire, about sanitation, about the education of the young, about the reduction of crime; you can't do exactly as you happen to feel like doing; you must abstain from that liberty which would exist if you alone were involved, for the sake of others. Again, let us say that only the ignorant ignore these things. This kind of modification is spreading to many other parts of life. Health is not merely a matter of public sanitation now, for we know that sanitary conditions in private quarters are of importance to all in the community. Welfare work that recognizes the obligation of the well-conditioned to relieve the necessities of the ill-conditioned, is another illustration of how civilized people abstain from things of personal inclination for the sake of others. To acknowledge responsibility is to abstain from irresponsibility. On larger or smaller scales the lesson is one of the most emphatic that civilization teaches.

Relativity of Words

The language Paul uses is subject to the interpretation of reason. He speaks of religious practise. When he says, "All things are lawful," he must not be interpreted as including things that everybody knows are unlawful—murder, for instance. He means all things that *per se* are not religiously impossible. There is nothing unlawful, however, suggests Peloubet, about eating strawberries, but folks who are poisoned by them will find it inexpedient to partake of them. So with this matter of eating meat which had been offered with its blood at the altars of idols, then taken to the market place. Some held it unlawful for Jews to partake of this meat, though in many places it might be impossible to secure meat from a Jewish shop or slaughterhouse. Paul is speaking of this condition, which to some seemed very serious. His principle of putting "his neighbor's good" first in thought is Christian through and through. The temperance thus suggested (for this is labeled as a temperance lesson) is precisely the modification of which we have been writing, which is always the result of social relations with others. When the matter under consideration is unlawful—or let us say, prohibited—it is no longer a matter on which one can personally exercise temperance. It is then outside what Paul means when he says: "All things are lawful." When a thing has been prohibited by law he who uses that thing becomes merely a law-breaker, and not in any sense a martyr. The decision of all over-rules the desire of any one. We made this distinction above by showing some modifications of personal liberty which we have provided by law, and some just as necessary modifications that we have come to recognize co-operatively beyond what the law sets forth. Meat, under these conditions of religious training, became as delicate a subject as alcohol (above one and one half per cent) is to our day. Religious law and religious expediency became mixed, however, in the case of the meat, whereas they are not mixed in the case of alcohol to the American. To get an illustration as between the two, one would have to think not only of America, but for instance of Canada, where it may be lawful but not expedient to drink liquor.

Judgment and Discipline

Paul draws a firm distinction between one's own conscience and that of the other fellow. It is too little followed. We too frequently give utterance dogmatically concerning others because they do not comply in conduct with what our own conscience commands for us. A court of justice may within its rights conclude on a motive from circumstantial evidence. That right does not belong to a Christian: authority—for this statement—Jesus: "Judge not that ye be not judged." Take for instance what one sometimes hears among our own people—a judgment on members of the Orthodox pew and pulpit. We know they believe as we do. Why then do they not come out as Universalists? They reply that they feel that they are doing more good where they are. And some of our people doubt their sincerity. Here we tread on the human motive and the other fellow's conscience. It is holy ground. We should take off our shoes. We would not think the other fellow justified if he doubted our statement of some similar nature. Too many put preference for conscience. We do not need to doubt about what fair play is. We only need to put ourselves in the other fellow's place and see him in ours and the answer of our right to judge is automatic. The whole question of church discipline, of which we hear less to-day than in the former times, hinges right here. But to-day we begin to realize that nobody can reckon the conscience of another, and has therefore no right to judge save in things on which we have decided by law. Paul puts it more definitely in Romans 14 : 22-23. Jesus puts it more definitely when he

suggests that the critic remove the beam from his own eye before he try to remove the mote from his brother's eye. James speaks the standard of sin, James 4-17: "Therefore, to him that knoweth to do good and doeth it not, to him it is sin." Preference judging conscience is the common sin of sectarianism and of partisanship. Compare the debate on the League of Nations. Each side was led by men perfectly sincere. Leaders on both sides were accused of partisanship, as if either side had any monopoly of Americanism. The result was a disgrace for us all, and its evil is not yet outlived.

* * *

NOTES OF THE MORNING

Caught through the Early Mists by a Staff Reporter

The Illiteracy of the Literalist

Then literal interpretation is in constant peril of forgetting the inevitable limitation of human language. Let a believer put the highest value conceivable on the infallibility of God's inspiration of the scriptures, and he will yet not be able to get above this fact—the human language in which the Biblical revelation is imparted can not carry the fulness of truth to the minds of men, simply because the best and biggest language that men can manage is too narrow for the immeasurable facts of God to be comprehended within it. God is not limited, but men are, and so is their speech. His only resource for an adequate revelation, therefore, was to amplify His meaning by speaking through many men in numerous ages and varied environments, giving to each the fraction of truth which that man's gifts of expression were best fitted to convey—and then binding the whole together in one Book, so that those who read it all may possess the entire message. Obviously, therefore, readers who fasten their minds on isolated passages here and there, on terms or phrases peculiar to certain authors, or on minutely dissected words characteristic of debated "proof texts," are not absorbing the complete word of God. Only those who saturate themselves in the Bible entire—to whom the whole of it is familiar and beloved—get the whole truth. Plainest and largest among the counts against the literal is that he forgets that there is imagination in the Bible. It would be a bad error to interpret literal Bible language as figurative. But it is just as bad to consider as literal what the authors wrote as imaginative metaphor and embroidered fancy. The Bible authors were orientals, and the inspiration of God never robbed them of their rich endowment of oriental imagery. (*Editorial in the Continent.*)

New Creed for Modern Apostles

When the disciples of Jesus were tempted to turn back and forsake him, they were halted by Peter's voice. "To whom shall we go?" This is the question that still bars retreat from the great adventure of faith. Shall we go back to the bright mists of polytheism? But science has shattered them forever. Shall we go into the arid wastes of agnosticism? Shall we try the fogs and swamps of all the modern "isms" that would hold commerce with dead men because they have lost faith in the living God? The truth is, if we turn back to the age-long, world-wide battle of faith and doubt, we are not only giving up our own happiness, we are betraying all those who are driven. "Tag days" have multiplied magna chartas of the soul that set us free from petty superstitions and enslaving fancies.

"I believe in God, the Father Almighty." Then I can not believe in any other gods or demons that can hurt me.

"I believe in the Holy Ghost." Then not in any ghost that peeps and mutters.

"I believe in the Holy Catholic Church." Then not in any church that is un-Catholic, provincial, exclusive.

"I believe in the forgiveness of sins." Then no sin of my earlier days can enslave me now.

"I believe in the life everlasting." Then not in any death for myself or any that I love.

That creed is release from bondage, the opening of prison to them that are bound. To desert its essential truth is to go back into either superstition or cynical disdain. To hold to it through the bright and dark of all changing days is to be stronger each year and victorious at last." (*Sermon by President W. H. P. Faunce, in the Christian Work.*)

Finley Reviews Hoyt's Book on Children's Court

Judge Hoyt's recital ("Quicksands of Youth") of incidents illustrative of "eighty per cent of success as against twenty per cent of failures" in child probation cases is a more hopeful prophecy and with no unseemly rejoicing in it. It would be quite as profitable for the average citizen to read the chapter on Harry Samuels, "A Recruit for Law and Order," and the sequel chapter, "Twenty Years After," as to read the fifth chapter of the Book of Judges, beautiful as that is. . . . The spirit of this Court, which has happily, as I know from my own observation, found incarnation in its Judge, does not only say: "Come, take my hand, and I will lead you out of the shadows, back again to the kingdom of youth," but it actually does, with common sense, patience, and intelligent, open-eyed sympathy, lead many a youth back to that firm ground which is his kingdom, out of the quicksands. If it were a sentimental tribunal ready to condone every fault, it would be, as the author says, as little helpful to the children, and so to the community, as a court would be that had no other purpose than the punishment of every offense. As it is, the cases are as closely and as scientifically studied as if the Court were a hospital. (*John Finley, in the Outlook.*)

Sixteen and Sixty

No more imperative duty confronts the Church than that of redefining its attitude toward "worldly pleasures" and of forming the minds and habits of young people so that they will think and act rationally in that domain of life. . . . We do not better the situation by loud lamentations, by scolding or preaching or by trying to get sixteen to adopt the point of view of sixty. The first thing to do is to recognize the legitimacy of this craving. Fun is every one's birthright. Many good Christians to-day would be better Christians if they had more of it. . . . Children do not wish to be limited to purely intellectual and spiritual satisfactions. . . . Our religion is no kill joy. It does not chain us to a treadmill. Instead it guides and controls the pleasure-seeking instincts, and it creates an inner fountain of joy which bubbles up from unseen depths, freshening and beautifying every spot whither its waters flow. (*Editorial in the Congregationalist.*)

Free Speech and False Prophets

Why is this generation so afraid of its prophets? Why are we so easily alarmed by the public utterances of men who criticise our institutions, government, or economic conditions? Is it because we love darkness rather than light? Is it because our deeds are evil? No man who is perfectly sure in his own mind that he has done nothing wrong is afraid of what another may say about him. . . . To-day we are super-sensitive about the danger of free speech. Are we equally concerned about the far greater danger of enforced silence? God help the nation which succeeds in closing the mouths of its prophets! I, myself, would far rather live in a land where a thousand false prophets were babbling nonsense, so that the true prophets were free to deliver their God-given messages, than in a country where all prophecy was dead. (*John H. Yates, in the Living Church.*)

When Denominationalism Becomes Impertinent

The time has come when a considerable body of Christian people in all communities believe that in the matter of establishing a new church organization in any community there is only one consideration that is basic and valid, namely, the consideration of the community's actual religious needs. The *Christian Century* shares this view. We hold that it is now a violation of the will of Christ to establish a denominational church in any community where denominational churches are already overlapping and sapping the vitality of one another. The denominational impulse for self-extension has come to be not only an impertinent but a sinister force in modern Christianity. (*Editorial in the Christian Century.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

RESOLVE

To keep my health!
To do my work!
To live! To see to it
I grow and gain and give!
Never to look behind me for an hour!
To wait in weakness and to walk in power;
But always fronting onward to the light,
Always and always facing toward the right,
Robbed, starved, defeated, fallen, wide astray—
On, with what strength I have!
Back to the way!

Charlotte Perkins Stetson.

THE MOON COMB

THERE was once an absent-minded Chinaman whose name was Ching Lee. He forgot everything. He even forgot his tea and his rice, which plainly shows what a poor memory he had. His wife, who knew little herself, was constantly scolding him for his fault, but the scolding did him no good.

One night Ching Lee said, "I shall be going to market before many days have passed."

"When the time comes I will remind you to go," his wife said. "And I will tell you then, as I am going to tell you now, that you must not fail to bring me a new comb for my hair. You must not forget that comb."

Ching Lee looked frightened. "But even if I remember to buy a comb for your hair, how shall I get the right kind? I know nothing about combs."

His wife thought a moment, and while she was thinking she happened to glance at the sky. There she saw the new moon shining a thin, sharp crescent, in shape exactly like the combs that the Chinese women wear.

"Well, since you are so stupid," she said, "I'll give you something to remember by. When you get ready to buy think of the moon and buy a comb that is shaped like that."

"That is good, O wife!" said Ching Lee. "I can certainly remember the moon."

But alas for Ching Lee's memory! He did go to market some time after that, but he was a mile on the way home before he remembered his wife's wish. Though night had fallen, there was of course nothing for him to do except to turn back, but even as he turned he realized that he did not know what it was that she had told him to buy.

So he sat down on a stone and began to twist his queue. As he sat there he suddenly noticed the full moon rising over the edge of a hill. The sight gave him new hope. "Think of the moon," his wife had said, "and then buy—" Was it something shaped like that?

"Aha!" he said aloud. "That will I do, and all shall be well."

So he plodded back to the market and went up and down among the stalls searching for something that looked like the moon. He found many things that were novel and strange to him, for he had lived in the country all his life and had seen little; but he could find nothing that reminded him of the moon. At every booth he would look up at the moon and then carefully examine all the wares that were spread before him. But for a long time he found nothing to buy.

At length, however, he gave a cry of pleasure. For there right before his eyes lay something that looked exactly like the moon that was even then hanging above his head—something round and flat and very, very bright. Surely that was the very image of the moon!

Without waiting to examine the thing, he paid the merchant, thrust the purchase into his bag and set out for home.

His wife came running to the gate to meet him. "But I know very well that you forgot my comb!" she said.

"I did not forget," Ching Lee answered proudly. "Behold, here is what you told me to bring, O Woman!"

He pulled out the thing he had bought and held it up before her.

But to his surprise his wife burst into angry tears.

"Did I tell you to bring me that? Never! What should I want with the picture of an ugly, cross old woman? Keep it yourself!"

With that she grasped the thing and poked it into his face. Ching Lee gave one look and grew red with anger.

"Ha! I have been cheated!" he cried. "That dog of a merchant changed my purchase even while I paid him. What, I should like to know, should I want with the picture of a cross old man?"

Every time Ching Lee looked at the object he abused it for a picture of an ugly old man, and every time his wife looked at it she called it the picture of an ugly old woman; and neither of them noticed that they were complaining of different things. They had worked themselves into a fine temper when an old neighbor woman came in to find out the meaning of the "rumpus."

Ching Lee picked up his purchase and thrust it before her eyes. "Look at that!" he sputtered.

The old woman looked. "I see nothing to get so angry about," she said calmly. "I see only a well-meaning old woman who has come to pay a call."

Then she took the object and looked from Ching Lee to his wife. "This is a mirror," she said. "Something that neither of you ever saw before."

She held it in front of the Chinaman. "There you are," she said. Next she held it in front of his wife. "And there you are." Then she pushed their

two heads together and held the mirror up. "And there you both are," she said. "How do you like yourselves?"

When the two understood that it was themselves that they were looking at they were horrified; they had not dreamed they were so ugly.

"I can not help knowing," the old woman went on, "what it was that you, Ching Lee, should have brought home from the market, because you two talked about it so loud a fortnight ago. Why, all the women within half a mile are waiting to see the new comb!"

Then, at last, Ching Lee and his wife both burst out laughing. And when they saw their reflections in the mirror they were so pleased with their new looks that they kept on laughing as if they never meant to stop. Then they set the mirror on a table, and from that time on they scowled and sulked no more for fear of catching sight of their faces looking again as they had seen them at first.

And by the time the next market day was over all the neighbor women were crowding in to see Ching Lee's wife's new comb and to behold themselves in the strange thing, so like a full moon (though not at all like a new moon), that Ching Lee had brought home one night from market.—*Alice Margaret Huggins, in Youth's Companion.*

* * *

THE MAYFLOWER BAND

Elizabeth L. Gebhard

They stood on the rocks of their newly-found land,
A doughty, courageous, indomitable band.
Though Indians peered through the leaves of the trees,
And wolves howled at night as they trod the near leas,
They vowed this new world with their lives they'd defend;
Live for it!
Die for it!
Men to the end.

With faces turned West toward the land of their dreams,
A continent hope—broad of forests and streams;
They lifted their axes and shouldered their hoes,
With never a thought of their hardships or woes;
And vowed that their homes with their lives they'd defend;
Live for them!
Die for them!
Brave to the end.

When taxes grew grievous and kindled their ire,
The light of their spirit flashed forth like a fire.
The muskets of Lexington aimed at their foes
Struck the note out of which a new nation arose.
They vowed that their freedom they'd ever defend;
Fight for it!
Die for it!
Staunch to the end.

The years rolled in number a century wide.
The sons of America swelled like a tide.
From ocean to prairie they gathered in strength;
From the breadth of the land they swept to its length.
They vowed that its Union they'd ever defend;
Live for it!
Die for it!
Firm to the end.

The youth of our nation are legion to-day.
Undaunted, stout-hearted, they hastened to play
Their part in the War of the Valiant and Brave,
Marching toward victory like a great wave.
Freedom and Justice they swore to defend;
Fight for them!
Die for them!
Win in the end.

Still through the quick veins of the youth of our land
There flows the brave blood of the Mayflower Band,
Deepened and broadened and grown with the years,
Crowned with achievement and chastened with tears,
Ideals as glorious they're pledged to defend;
Fight for them!
Live for them!
Men to the end.

* * *

THE HOME SCALES

Grace McKinstry

"IT seems to me we're not getting our full hundred pounds of ice; every morning I am going to weigh what you bring," said my brother-in-law, flatly and frankly, to the boy who delivered the welcome blocks of coldness. The boy was used to that kind of talk; hadn't the Housewives' League been treating every ice man in town that way, and asserting short weight when half the time their scales perhaps were to blame? Well, he would submit, of course, but it was a great bore.

So my brother-in-law weighed the ice. "Eighty pounds, I thought so!" he exclaimed, triumphantly.

"That can't be, your scales are no good," said the boy.

"My scales are all right," said my brother-in-law," or, if they are off at all, it is a mere trifle, not twenty pounds. Why, I can prove it to you. We bought these scales to weigh the baby; she now weighs nineteen and a quarter pounds. Don't you see if these were twenty pounds off, the baby's weight would be less than nothing?"

The boy couldn't answer this, but he stuck to it that he always brought a hundred pounds of ice. Next day the same performance was gone through with, same weight registered, same conversation. Also, the next day and the next and the next. Eighty-five pounds was the high water or high ice mark.

The situation was becoming difficult. "See here," said the boy at last, "I know this ice is all right and your scales are no good; won't you have 'em tested?"

"I will," replied my brother-in-law, "but I know they are right, or how could we weigh the baby?"

So the next day my brother-in-law, bearing his scales, hunted up the Sealer of Weight and Measures. That official tested them with a fifty-pound weight; they balanced exactly. "They seem to be good scales," he remarked, "now we'll try a hundred-pound weight." "Eighty pounds," said the untruthful scales. More testing brought similar results; everything below fifty was right, everything much above was wrong. "Well, they evidently stick somewhere; they need oiling up," said the sealer. Again he put on the hundred-pound weight, gave the scales a jolt, and they hastened to register a hundred without more ado.

If my brother-in-law were only a preacher, what a good text he would have for next Sunday! After confessing about his scales, he could say, "Brethren,

the same thing may be true of our scales of judging. We can weigh small questions accurately enough; results prove that we are right. Then we try to weigh something bigger, and we fall short, but we keep insisting on our accuracy. Perhaps it's a question, perhaps a person, that we are trying to weigh. Maybe some of the young people in the families represented here feel that they have vocations that are bigger than, or at least different from, what is planned by their parents. They have been well brought up, these young people; the parents have judged wisely and well as to matters concerning their health, habits and education. Naturally, father and mother want to continue deciding, but perhaps for this bigger question they are too conservative; they need oiling. A real jolt, though, might make the elders suddenly weigh things with a more accurate judgment, for the happiness of all concerned."

"I was money-mad, but I had my jolt," says one of the characters in a recent novel. Evidently all the things greater and better than money had weighed too little with him; it needed a certain sudden, unpleasant experience to convince him of their proper weight and value. After all, his scales must have been intrinsically right, or no amount of jolting would have done any good; surely it is that way with all sincere, well-meaning people. All they need to realize is that there may be great things, important things, in which their judgment is not infallible. Always, in their perplexity, they can take their scales to the great Sealer of Weights and Measures, whose balances never vary, and who can test theirs and make them nearer right. "A just weight and balance are the Lord's; all the weights of the bag are his work."

But my brother-in-law isn't a minister, therefore he did not think of the matter apart from the weighing of ice. "Just think," he reflected, "one day when my scales weighed eighty-five pounds, the boy must actually have brought me a hundred and five pounds of ice!"

* * *

PROHIBITION IN ONE POLICEMAN'S EYES

"Never in the eleven years that I have been a member of the Police Department have I seen the rank and file of the police so determined to enforce a particular law." So said Commissioner Enright of the New York police the other day. Henry Irving Dodge tells this story of a raw-boned Irish "cop" who was directing traffic at a certain crossing on the upper East Side. Opposite him was a saloon with a sign in the window, "On May 1st this place will open as a restaurant." Mr. Dodge wanted to find out at first hand how such a man would feel about prohibition, so he crossed over to him and said, pointing to the saloon:

"It's a pity to drive these fellows out of business, isn't it?"

We tell the story in Mr. Dodge's own words:

"He towered above me and I felt the withering scorn and contempt in his glance as he looked down at me.

" 'Sir,' he said, 'I've been on duty in this neighborhood for a good many years and if you only knew the number of times I've been called into these houses to prevent murder by drink-crazed men who were beating their wives, smashing the furniture and throwing it out of the windows, and driving half-naked children into the snow, because of the liquor they got in these saloons, you'd thank God they are putting them out of business. I say, Thank God for prohibition.'

"After giving the signal for the resumption of traffic he turned to me again and said fiercely:

" 'The government's been pretty free giving personal liberty to the "old man," but why . . . doesn't it protect the personal liberty of the children—that's what I want to know.'

"I never thought of it just that way before," said Mr. Dodge. "But now that I do think of it I realize there's a reason why the police of New York City are glad to enforce this law."—*Christian Work.*

* * *

"NO OCCUPATION"

She rises up at break of day,
And through her tasks she races;
She cooks the meal as best she may,
And scrubs the children's faces,
While school books, lunches, ribbons, too,
All need consideration;
And yet the census man insists
She has "no occupation."

When breakfast dishes all are done,
She bakes a pudding, maybe;
She cleans the rooms up one by one,
With one eye watching baby;
The mending pile she then attacks,
By way of variation;
And yet the census man insists
She has "no occupation."

She irons for a little while,
Then presses pants for daddy;
She welcomes with a cheery smile
Returning lass and laddie;
A hearty dinner next she cooks
(No time for relaxation);
And yet the census man insists
She has "no occupation."

For lessons that the children learn
The evening scarce is ample,
To "mother dear" they always turn
For help with each example.
In grammar and geography
She finds her relaxation;
And yet the census man insists
She has "no occupation."

Exchange.

* * *

THE GREEDY MAN

Once upon a time there was a man who was told that he could have all the land that he could walk around from sunrise to sunset. And so one morning at dawn he set off to walk. He started at a good comfortable pace, taking his lunch with him. But, as he walked, he thought how if he would quicken his pace a little he might get more land. And so he began to hurry on faster. When lunch time came he thought he would do without that just for one day. It wouldn't do him any harm, and think how much more land he would have if he spent his time walking instead of stopping for lunch.

As the afternoon wore on he came upon a lovely strip of country with a pleasant brook and broad meadows. It was better than any land he had seen during the forenoon, so he wanted to take in as much as he could. He swung out in a wide circle taking in a large tract of land, and hurried on all the faster. The sun was now beginning to set and in order to inclose all this land before sunset he must hurry on still more.

There came a pain in his side and he felt his heart beating wildly, but he said to himself, "It's only a little farther now, and I shall have time to rest later when all this land will be mine." He felt dizzy but he hurried on still faster. Finally, just as the sun was setting behind a low hill he drew near the starting point. He had encircled the land. He was to be henceforth a rich man. But just as he reached the goal he fell dead. His greed had killed him.—*Rev. Howard J. Chidley, in Story Sermons for Children.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

A Journal of the Great War. By Charles G. Dawes. Illustrated. 2 volumes, $10.00.

"I have tried to see always a private soldier holding out his hands to me, and my beloved commander-in-chief smiling when I filled them."

From this admirable angle General Dawes approached his stupendous war task, for which his abilities and experience and long friendship with General Pershing so ideally fitted him, and into which he flung himself heart and soul, carrying it through with great success. His prompt slashing of any red tape that interfered with "getting the goods" dismayed certain West Pointers, who pronounced him "not thoroughly disciplined" and made ready to hand him something, but after looking him over decided against it—which is a pity, for a report of the encounter would make interesting reading!

General Dawes, an outstanding figure in American finance and now director of the national budget, was General Purchasing Agent for the A. E. F. in France and later the American member of the Allied Board of Supplies, formed at his instigation. To all his duties he added the keeping of a journal, and deposited the book with Morgan, Harjes and Company so that he might write in it "freely and contemporaneously." And here it is, telling the tale of those years as no history can ever tell it—a record of ever-increasing value. Incidentally, there is a beautiful tribute to the author's mother.

Sea-Power in the Pacific. By Hector C. Bywater.

Some books arrive in the very nick of time, and this careful analysis of the situation in the Pacific is emphatically one of them.

It is a grave situation that confronts the present Administration, due largely to the blunder of allowing Japan to become possessed of a chain of islands encircling Guam; and then there is the small and much-discussed island of Yap.

The book begins with the surrender of the German fleet to the Allies, ending "a brief but pregnant chapter in the history of sea-power," and the breaking of the North Sea Fleet into four squadrons; gives statistics of the naval forces of different nations; considers the startling increase in Japanese naval armament during and since the war, the questions at issue between Japan and the United States, and the development and administration of the American Navy and that of Japan; and the last chapter is devoted to a possible war with Japan, the author's opinion being that "the issue of an Americo-Japanese war would primarily be decided by the fate of Guam."

Verily we have awakened none too soon, but fortunately our Government is keenly alive. The invitations to the Conference in November are out and accepted, and we have high hopes that just as England was relieved by Germany's enforced disarming, so the world will be at peace when all nations voluntarily disarm. Meantime, our powerful fleet sits in the Pacific and says "Hands off!"

In Pawn. By Ellis Parker Butler. Illustrated. $1.90.

"Pigs is Pigs" and Butler is Butler, which is quite as the American public wishes.

Lem Redding has "a faceful of freckles, clear gray eyes, a smile and a dimple that make most folks love him at sight, and brown hair like his dead mother's." Harvey Redding, the father, the laziest man in the community, has just graduated from the junk business, his sixth venture, because "the hoss died on him," and puts Lem in pawn to his sister Susan, who holds his note, for he feels a call to be a saint and Little Brother to Stray Dogs!

Susan presides over a boarding-house, and one of its ornaments is Henrietta Bates, a teacher with many virtues but one glaring fault,—she is an instinctive liar. She borrows money from Lorna Percy and Gay Loring to buy gifts supposed to come from her fiance, William Vane, and writes Bill's letters herself, and in time has so many balls of lies in the air that her juggling is not equal to keeping them in motion, so they come down with a thud. But she is Lem's best friend, and at last he is put in her care, Aunt Susan gladly resigning claim to him, for she "guesses she ain't made to have boys round her."

And Harvey? He soon tires of being a saint and subsisting on bread and water, especially when Lem comes flourishing a delicious ham sandwich and tells of the meals at Aunt Susan's; so he fares forth prospecting, but returns and forms a partnership with Moses Shuder,—"He's sort of set against ham, but. . . . we got a good combination in him and me. He's a hard worker, and me—I got the brains."

The Young Man from Jerusalem. By William G. Ballantine. $1.00.

Dr. Ballantine, giving directions about cars to a young man of foreign aspect, found him to be a Syrian, of the Orthodox Greek Church, who in spite of having grown up where "walked those blessed feet" wanted "to go back there and kill about ten Jews," because "the Jews killed God."

Here was a Christian with no inkling of what Christianity really is, and this book contains what the author would have tried to say to the young man, had opportunity permitted; but, as he says, it is like trying to describe sunlight.

He reviews the teachings of Jesus and sums them up in four great principles: All-Inclusive Love; Humble Service; Freedom; and Common Sense—the last two often disregarded—back of which are the three fundamental beliefs: God is like Man, only greater; Men are like God, only smaller; God and Man can find happiness only in Eternal Mutual Love.

"What is to be hoped is that as the mists of misconception clear away, the whole world will see the four great peaks white against the azure background of the three great beliefs. Then man will understand what Christianity is. Then, recognizing one another as brothers in the one great family of God, all will freely advance in ever-increasing intelligence, glad in mutual service, each giving to all and receiving from all in boundless tides of reciprocated blessings. In such a consummation Jesus will see of the travail of his soul and will be satisfied."

Boston Common. By M. A. DeWolfe Howe. Illustrated. $1.50.

This is a less expensive edition of Mr. Howe's delightful and valuable book, to which he has added, so that we may read of the impressive ushering in of this century and the war-time activities as well as those of the Civil War, and the early days when the Common was a pasture for cows, and Madam Hancock, needing a large supply of milk because of stately company, ordered all the cows to be milked, regardless of ownership!

The book is a distinctive gift to tourists and a beloved possession of all New Englanders, whether they still dwell in sight of the gilded dome or are too far away to visit the Hub except in their memories and hearts.

The War-Trail Fort. By James Willard Schultz. Illustrated by George Varian. $1.75.

As the sub-title tells us, this is a chronicle of the further adventures of Thomas Fox and Pitamakam, those true and tried chums of whom we last read in "The Dreadful River Cave."

Tom's uncle, Wesley Fox, starts out as an independent trader on the Upper Missouri, and the boys act as scouts and hunters, having many perilous encounters with hostile Indians, while the uncle contends with cowardly *engages*, who if the word Indian is mentioned threaten to desert, but are driven back by their women—early suffragettes!

Every live boy loves an Indian story, especially one by an author who knows his ground. Mr. Schultz is one of the last of the old-time frontiersmen, who was with a tribe of Blackfeet for years; and his books, into which he puts his rich store of memories of bygone days, have been called "the best of their kind ever written."

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

FOREIGN MISSION CONFERENCE—EAST NORTHFIELD, MASS.

Report of the Denominational Rally

(*Concluded*)

Rev. Maude L. Cary of New York spoke of the value of Mission Study:

"Is there aught you need that my hands withhold,
Rich gifts of raiment, of grain or gold?
Lo, I have flung to the East and West
Priceless treasures torn from my breast,
And yielded the sons of my stricken womb
To the drum-beats of duty, the sabres of doom.

"Gathered like pearls in their alien graves,
Silent, they sleep by the Persian waves,
Scattered like shells on Egyptian sands,
They lie with pale brows and brave broken hands.
They are gathered like blossoms mowed down by chance
On the blood-brown meadows of Flanders and France.

"Can ye measure the grief of the tears I weep
Or compass the woe of the watch I keep,
Or the pride that thrills through my heart's despair,
Or the hope that comforts the anguish of prayer,
Or the far sad glorious vision I see
Of the blood-red banners of victory?

"When the terror and tumult of war shall cease
And life be refashioned on anvils of peace,
And your love shall offer memorial thanks
To the comrades that fought in your dauntless ranks,
When you honor the deeds of the deathless ones,
Remember the blood of my martyred sons."

"So sang Sarojini Naidu, the woman poet of India, and surely we can not thrill to this cry of her mother-heart and fail to recognize and love as our sisters those dark-skinned, fascinating daughters of the land of mystic sadness.

"Indeed, to you women and girls who have come to this wonderful Northfield for knowledge and inspiration, as do many of our women to-day, I need not plead the necessity of mission study. The war was an opener of eyes as well as a softener of hearts. It broadened and deepened our sympathies and understanding. Surely we women who have caught the vision can never lose it again. We know that we must study that we may know; we must know that we may love; we must love that we may help.

"The secret of your success as a mission-study teacher is your own consecration and enthusiasm for missions, your own genius for missions, your infinite capacity for taking pains, for begrudging no effort, for spending yourself; think missions, talk missions, teach missions, pray missions and work missions *all* the time. Never be afraid. Pray and trust God."

Miss Bradley, Camp Murray Leader: "Camp Murray is six years old this year. In a big Conference like Northfield the girls have a chance to get the ideas of what other denominations are doing and what they themselves are going to do for their Church. And seeing and knowing this, I believe that our girls will become more and more loyal to the Universalist faith. A name is just a name to us when we read it in the *Bulletin* or *Leader*, but when we can see and live together with these people as we do at Northfield, these names mean much more to us."

First impressions of Northfield were most interestingly and enthusiastically described by Mrs. Libby, Mrs. Wadleigh, Mrs. Bacon, Mrs. White and Mrs. Alvord.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.

DAILY VACATION BIBLE SCHOOL IN EAST BOSTON

Mrs. F. N. Chamberlain, State Supervisor

The Daily Vacation Bible School in East Boston opened the way for a large service to the children in that community. Five mornings a week for six weeks, children of five nationalities and six denominations, ranging in age from three to fourteen years, gathered at the church.

The children under six were taken care of by a competent trained kindergarten teacher in a separate room. The primary and junior children had opening devotional services together, singing hymns and learning health rhymes.

Sometimes a story was told. The children repeated together Psalms which they learned during the Bible period and sang the Lord's Prayer, after which the primary and junior children separated for their hour of Bible instruction, with handwork to illustrate the lesson by paper cutting, plasticine, salt maps and notebooks. At the close of this period came setting-up drill and the learning of new songs, followed by manual work.

The children brought contributions which were put into a glass jar, "so they could see it grow," these pennies to be used to help some other place to have a school for children.

For the closing services "America the Beautiful" was used often in connection with the salutes to the Christian and American flags, after which the children's benediction was sung, "Suffer little children to come unto me," then marching out, headed by children carrying the flags, especially chosen for the day for good behavior. At the entrance door the two flags were crossed and the children passed beneath them as they went out.

Over one hundred children registered, but all did not attend the full time. The East Boston Sunday school contributed $5 to the school, part of which was used to give the children a good time and picnics. The school was financed by the Boston Sabbath School Union of our Church.

Funds can be raised through the church budget or by personal subscription. Two entertainments were given by the children in East Boston and a small admission charged, the proceeds going toward paying the janitor and for books and supplies for the teachers' use. A contribution was made to the National Daily Vacation Bible School.

An exhibition of the work done was held at the close of the school for parents and friends. Mothers came and said it was a great blessing to have the large cool rooms open for their children to come to on hot mornings. One mother said, "I knew my little ones were safe and not playing in the streets. This school is the best thing that ever happened in this neighborhood." Another mother said, "This is a real Brotherhood Church."

Is that what the church in your town is called? What is going into the program of your church for next year? Do not forget to make provision for a Daily Vacation Bible School in your community.

Parents' classes and the Home Department should take an especial interest in this work, as the school connects the work of the home and the church. These young people had charge of the school: Miss Helen Rice, North Cambridge, principal, with four assistants, Miss Aldyth Barrett of Newtonville, Mrs. Russell Barker of Jamaica Plain, Miss Hattie Fisher and Miss Catherine Davis of South Boston.

* *

GOOD NEWS FOR THE EAST

Mr. Etz announces that the New England Passenger Association has granted the same rates to the Detroit Convention as similar bodies in other parts of the country. Read his information in another column. Remember that the first selling date, Oct. 13, is early enough for attendants at the Sunday School Convention.

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THE CHICAGO INSTITUTE

All auguries regarding the Chicago Institute are very favorable. The first session will begin on Monday evening, Sept. 12, at 7.15, and the final session will close at noon on the following Saturday.

Young People's Christian Union

DIRECTOR'S DATES

Sept. 11, Rochester, N. Y.

Sept. 12-17, Mid-West Institute, Chicago.

Sept. 17-18, Illinois Y. P. C. U. Convention, Galesburg.

Sept. 26-27. Maine State Convention, Waterville.

Oct. 9, Henderson, N. Y.

Oct. 14-16, Kentucky Convention, Fruit Hill.

Oct. 17-23, General Convention, Detroit, Mich.

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BEGINNING THE NEW HARVEST

The first new Union of the new year was organized about two weeks ago in Oaklandon, Ind. The young people here have long been planning on taking this step as soon as the new church was near enough completion to afford a place of meeting. But when one of their own number brought them the enthusiasm of the Chicago Convention, they couldn't wait, so the organization was perfected and meetings will be held in the homes of the members for a few weeks. There are other Unions, Junior and Senior, on the way.

* *

VERMONT

The support which the Y. P. C. U. is receiving from the church was very much in evidence at Brattleboro, during the meeting of the Vermont and Quebec Convention. The State Superintendent made an appeal for funds for the Union, and the response was generous, both from the young people themselves, and from the older friends of the Union. There was a very much larger attendance of young people this year than last, due largely to the fact that the Convention was held before the opening of the schools.

Another significant thing about the Vermont Convention was the persistence with which the missionary note was struck. No such program could have been given in Vermont or anywhere else twenty-five or fifty or even ten years ago. No one would have dreamed of suggesting it. But at the Brattleboro meeting there were addresses by Rev. Nelson L. Lobdell, Mrs. Katherine B. Haskell, and Rev Fred C. Leining of the Board of Foreign Missions. The General Superintendent spoke, and his message nearly always has a missionary flavor, even if he doesn't use the word. In the Convention of the Women's Association, missions of course had a large place, and repeated reference was made to them during the sessions of the Y. P. C. U. It really begins to look as if world missions no longer frightened the people of the Universalist Church.

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THE OUTLINE OF HISTORY AND LITTLE LORD FAUNTLEROY

During a four days' vacation that followed the closing of the Ferry Beach Institute, I visited Milo Folsom's farm, and while there reread Frances Hodgson Burnett's famous story, and read a part of the new book by H. G. Wells that has provoked so much discussion. There is certainly sufficient variety in that program of reading. The two books are not written from exactly the same point of view!

The first time that I read "Little Lord Fauntleroy" I though it must be a good story because it was in the Sunday school library, and with childish credulity I accepted it, if not as a true story, at least as possibly true. Now I wonder why, aside from the charm of its style, it ever attained such great popularity.

But much more than that, I wonder how it has come about that a generation brought up on stories of that sort could be as democratic as the present generation is. For other popular books of that day did just what Little Lord Fauntleroy did for the children: glorify the old world ideals of aristocracy with a peasant class beneath them, to whose members, of course, the gentry were benevolently disposed, but with whom they had little or nothing in common. It would have been a better story if Cedric Erroll had really played with the gatekeeper's children, instead of just wishing that he might. The conflict of aristocratic and democratic ideas in a child's mind would make an interesting narrative.

In contrast with the story as written is Mr. Wells' book, in which there is repeatedly brought out the attainment of one democratic ideal after another. The remarkable thing is, not that he should have written such a book, but that it should be so generally received as true. It goes to show that we can be exposed to a lot of diseases without catching them, at least very seriously, for most of those who read and reread "Little Lord Fauntleroy" and similar books in their childhood days are earnest advocates of democracy to-day.

* *

RECRUITING THE MINISTRY

As the time draws near for the reopening of our theological schools, we are naturally curious about the probable ministerial supply. The call to the ministry, to missionary service, to the work of pastors' assistant, and other kinds of Christian life work, has been persistently sounded in the Y. P. C. U. during the past year, with the result that we shall probably have the largest entering classes in our divinity schools this fall that we have had for many years past. And what is even more important, there is an increasing number of young men and women who have not yet made their life-work decisions who are seriously considering the ministry, and allied forms of service.

A church that is anxious to have a larger supply of ministers can do no better than to foster in every possible way its young people's society, for this has proved itself, time and again, to be the best recruiting ground. Watch for the word from Canton, Crane and Ryder.

Stanley Manning,
Director of Young People's Work.
Murray Grove, N. J., Sept. 1.

For the Quiet Hour

One of the penalties of choosing a low aim in life is that one is in danger of outliving it.

Willard Brown Thorp.

Patiently, nobly, magnanimously, God waits: waits for the man who is a fool to find out his own folly; waits for the heart which has tried to find pleasure in everything else to find out that everything else disappoints, and to come back to Him, the fountain of all wholesome pleasure, the well-spring of all life fit for a man to live.

Charles Kingsley.

Wherever injustice is being done; wherever the weak are being oppressed; wherever banded interests, whether financial or political, are allowed to triumph over the exigencies of truth; wherever personal expediency leads a man to set aside what he knows to be just; wherever truth is calumniated and ignored—there Christ is being crucified.

Charles Gore.

Who complains that the world is against him? Let him consider Panin's golden saying: "Three men are my friends: he that loves me, he that hates me, and he that is indifferent to me. Who loves me, teaches me tenderness; who hates me, teaches me caution; who is indifferent to me, teaches me self-reliance."

Selected.

The Christian does not imagine that his task is done when he has worked out his own salvation. He knows that salvation can not be selfishly attained, that no man can be saved alone, and that we save ourselves by saving our brethren.

George Hodges.

Let us therefore leave all judgment with God, and especially let us abandon the uniform standard; let us recognize psychological difficulties, differences amounting almost to opposing constitutions, and let God be judge.

Joseph Parker.

The outgoing makes way for the incoming. God takes the part of humanity against the man. The man must treat me as he would have God treat him. "If ye forgive men their trespasses," the Lord says, "your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

George MacDonald.

Among Our Churches

Southern Letter

Georgia.—A remarkable record has been made by the Rev. A. G. Strain of Georgia. Not quite one year ago he was elected as the Georgia Superintendent, and he took charge of this work some weeks later. Perhaps eight months would cover his term of service in the state. But evidently he has been about the Father's business. It is most encouraging and reassuring to read even a partial account of his activities. During this time, his health has not been good, but he has brought things to pass just the same, which indicates what a man can do when actuated by singleness of purpose and absolute devotion to a cause. Mr. Strain loves Universalism and the Universalist Church, and is giving his life for the cause. Therefore, he succeeds by complying with the law of success, as the following will indicate: Since the beginning of his settlement in Georgia as State Superintendent, this faithful minister has organized a church in Columbus with twenty members, quite a fine beginning. He recently conducted a series of meetings with the Windsor Church, receiving twenty members into that organization. At another time he added eight good members to the church near Senoia, known as Harmony Church, one of the oldest Universalist movements in Georgia. At Canon he has received three, and at Mulberry two, members into our fellowship. All of these make a total of fifty-three accessions to the membership of our churches, a record of which he may be justly proud. At the recent session of the Georgia Convention, five members were added to the Smith Memorial Church, where the meetings were held, Mr. Strain was re-elected State Superintendent, and other good work was done, looking to the further advancement of Universalism in the state. Our opportunities for building are almost unlimited in Georgia. Much seed-sowing has been done in that region for at least seventy-five years; and now the harvest is plenteous, but the laborers are few. But this is the condition existing in a number of Southern states, in most of them. We need workers, men and women of faith and vision, ministers who fully believe in the grand principles of Universalism, and are willing to labor and sacrifice for them. *Thomas Chapman.*

Church News and Interests

DENOMINATIONAL CALENDAR

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Sept. 22-25. North Carolina State Convention, Pink Hill.

Sept. 23. North Carolina Branch W. N. M. A., Pink Hill.

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 8-9. Massachusetts Y. P. C. U. Convention, Springfield.

Oct. 4-6. New York State Convention, Rochester.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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CHRISTENINGS

Before reported, 1,004. East Eddington, Maine, 3; Monroe, Wis., 4. Total, 1,011.

CHURCH MEMBERS REPORTED IN 1921

Before reported	3,424
Canon, Ga.	3
Smith Memorial, Ga.	5
Good Hope, Ky.	1
Monroe, Wisconsin	4
Total	3,437

PERSONAL

The Rev. Henry B. Taylor of Meriden, Conn., fell from a step ladder Aug. 27 at his summer home in Marion, Mass., and fractured a leg below the knee and severely strained the ligaments. He will be unable to return to Meriden for several weeks.

New Brunswick

Harvey.—Miss Lizzie Little, who has long been closely identified with the church, as member, organist, and Sunday school teacher, was married on Aug. 24 to James L. Coffey. Rev. Hannah J. Powell, who is summer pastor at the church, and Mr. Middleton of Prince Hill performed the ceremony. This was the first wedding in the church. The wedding collation was served at the home of the bride's parents near by the church.

Wisconsin

Monroe.—Rev. N. E. McLaughlin, pastor. A successful year came to a close with the August vacation. A first-class moving picture outfit has been installed during the year. We experimented with small machines at first, but found that satisfaction could be attained only with a standard large machine. Having also a stereopticon for lectures, our church has been open every Sunday evening during the past season until warm weather. Audiences have varied in size. We are fortunate in location in that the University of Wisconsin furnishes all the slides and films we need from its excellent Bureau of Visual Instruction. Since the last report, there have been four christenings and four new members. The pastor preached the baccalaureate sermon for the Normal Training School. The church society is a vigorous one, with active interest and enthusiasm kept up.

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OCT. 9—RALLY SUNDAY

The national president of the Universalist Comrades, Ralph W. E. Hunt, has made a request that every man attend church and that on that Sunday as many men as possible join the church.

Let every church in this country and Canada have a large membership class on Rally Day. We have about 400 churches. If we could secure thirty members in each church as an average for Rally Day that would add 12,000 members to our church.

We can do it. Let's stand behind this great movement and pledge ourselves to join the church on Rally Sunday, Oct. 9.

Remember Detroit, Oct. 19 to 22, 1921. We want to be able at this biennial meeting to report every church in this country as having taken in on Rally Sunday, Oct. 9, new members.

Let your church be one of those so reporting.

Lewis L. Peck.

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UNIVERSALIST CLUB OF BOSTON

The Universalist Club, in common with the Baptist, Methodist, Presbyterian, Unitarian, Congregational, Episcopal, and New Church denominational social clubs, has been invited to be present at a luncheon to be given Tuesday, Oct. 4, at 12.15 p. m. at the City Club. The Greater Boston Federation of Churches through its secretary, Dr. Doremus Scudder, has the arrangements in charge. There will be excellent speakers and the topics will be of interest to laymen. Dr. Albert F. McGarrah of New York will conduct an Institute on Church Efficiency Monday, Oct. 3, and Tuesday, Oct. 4, under the auspices of the Federation with the cooperation of the Ministers' Meetings, Clerical Associations, laymen's and laywomen's organizations of the various denominations. It is hoped that the Universalist Club will be well represented. The tickets will be $1.25 a plate for the

luncheon. Further details will be given in later issues of the *Leader*.

William R. Thomson, President,
V. A. Sears, Secretary.

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Notices

DETROIT CONVENTION NOTICE

The following men have charge of transportation in their respective states. Arrangements as to accommodations should be made in advance through them. Special fare rates from the New England Passenger Association, Southeastern Passenger Association, Trunk Line Association, Western Passenger Association, and Central Passenger Association. Fare is one and one half for round trip on above lines.

Colorado, W. F. R. Mills, 1253 Race St., Denver.

Connecticut, Henry C. Reid, 1024 Main St., Bridgeport.

District of Columbia, H. E. Williams, 1330 Belmont St., Washington, D. C.

Georgia, J. M. Rasnake, 500 Confederate Ave., Atlanta, Ga.

Illinois, H. G. Spurgin, Masonic Temple, Urbana.

Indiana, O. Mosely, Peru.

Iowa, J. E. Reid, Altoona.

Kansas, L. F. Schwartz, Junction City.

Maine, Frank B. Cummings, 821 Washington Ave., Portland.

Massachusetts, Geo. W. Rowell, Amesbury.

Michigan, Fred Minckler, 1967 West Grand Blvd., Detroit.

New Jersey, Wm. H. Thompson, Hightstown.

New York State, John Zoller, Little Falls.

North Carolina, L. M. Ross, 1203 Roxboro St., Durham.

Ohio, Arthur Nash, 121 East 8th St., Cincinnati.

Tennessee, Gus S. Currier, 1902 East 12th St., Chattanooga.

Rhode Island, E. S. Burlingham, 111 Progress Ave., Providence.

Vermont, Wm. H. Hamlin, Northfield.

Wisconsin, Charles H. Wagner, 508 First St., Wausau.

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PASSENGER ASSOCIATIONS GRANTING REDUCED RATES TO DETROIT CONVENTIONS

The following Passenger Associations have granted a reduced rate of one fare and one-half for the round trip on the Certificate Plan, tickets being on sale on dates indicated below:—

New England Passenger Association: Covering all of the New England states. Selling dates Oct. 13-21 inclusive.

Trunk Line Association: Covering New York State (east of Buffalo and Salamanca), New Jersey, Pennsylvania (east of Erie, Oil City and Pittsburg), Delaware, Maryland, District of Columbia, Virginia, West Virginia (east of Wheeling, Parkersburg and Kenova). Selling dates: Oct. 13-21 inclusive.

Central Passenger Association: Covering territory west of Buffalo and Pittsburg, north of the Ohio River to Chicago and St. Louis. Selling dates: Oct. 14-22 inclusive.

Southeastern Passenger Association: Covering territory south of Washington, D. C. and Ohio River, east of the Mississippi. Selling dates: Oct. 13-21 inclusive.

Western Passenger Association: Covering territory including stations in Colorado, Idaho, Illinois, Iowa Kansas (except points on and east of St. Louis—San Francisco Railway, Kansas City, Mo. to Baxter, Kan., via Girard and Cherokee, Kan.), Missouri (points on and north of Missouri Pacific Railroad, St. Louis to Labadie thence Chicago, Rock Island and Pacific Railway, Labadie to Kansas City, Mo.), Minnesota, Montana, Nebraska, North Dakota, northern Michigan, South Dakota, Utah, Wisconsin, and Wyoming. Selling dates: Oct. 14-22 inclusive from Illinois, Hannibal and St. Louis, Mo., and Keokuk, Ia.; Oct. 12-20 inclusive from all other points.

For any additional information regarding transportation write to the Transportation Agent for your State (see lists in recent issues of the *Universalist Leader*) or to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

HOTEL ACCOMMODATIONS AT DETROIT

All European Plan

Statler Hotel, Headquarters for Convention: Single with shower, $3 and $3.50. Single with bath, $4 to $7. Double bed with shower, $5. Twin beds with shower, $5.50. Double bed with bath, $6 to $9.50. Twin beds with bath, $7 to $10. Four persons, three beds, $10 to $12. Five persons, five beds, $12.50. Six persons, six beds, $15.

Hotel Tuller: Single without bath, $2.50. Single with bath, $3 up. Double with bath, a few at $4.50, rest $5 up.

Hotel Charlevoix: Twenty two-room suites with bath. Two persons to suite, $3.50 each or $7 for two. Three persons $7.50 for suite. Four persons $8 for suite. Six persons $9 for suite.

The above are all at Grand Circus Park.

Cadillac: Single without bath, $2 and $2.50. Single with bath, $2.50, $3, $3.50, $4. Double without bath $3, $3.50, $4. Double with bath, $5.50, $6, $7, $8. Twin beds with bath, $5.50, $6, $7, $9. Parlor, twin beds and bath, $8, $9, $10.

Wolverine: $3 and up single. $4.50 up double, all with bath.

Plaza: Single, $2.50 up; double, $3.50 up, with bath

Henry Clay: Single with water, $1.50. Single with shower, $2. Single with bath $2 and $2.50. Double, $3 and $3.50. Twin beds,$4.

Dixie Land: Single with water, $1.50 and $2. Single with bath, $2.50. Double, $2.50 without bath. Double $3.50 with bath.

Library Park: Single $1.25, $1.50, $2. Double, $2, $2.50, $3.

Last six are near Grand Circus Park.

Hotel Fort Shelby: $2.50 ip.

This is a new hotel somewhat farther from the church, but close to Pere Marquette and Wabash and Penn station.

Nearer the church are:

Hotel Borowood: $3 up with bath.

Hotel Addison, $2.50 up.

The Elms: Homelike family hotel. Single $1.25, $1.50. Double, $2.50. Large rooms for 3, 4 and 5 or more persons at $1.25 a person.

After Sept. 1 it will be possible to give information as to rooms in private houses, rooming and boarding houses. Rates will be from $1 up.

Those desiring rooms are requested to make reservations as soon as possible. Tell us just what you want. Specify date of your arrival and how long you want the rooms. Let us know how much you want to pay and maximum you will pay. If you leave selection of rooms to us state if you prefer hotel to house or *vice versa*. Do you wish to be close to the church or is that immaterial?

Give all details you can to make sure you are placed as you wish to be.

Address all communications relative to rooms or other convention matters to

Universalist Church Secretary,
4605 Cass Ave.,
Detroit, Mich.

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NEW ENGLAND TRANSPORTATION TO DETROIT

Word has just been received that the New England Passenger Association has granted a reduced rate of one fare and one-half from all New England points to the Detroit Conventions. This is contrary to the first announcement which was made, and the change should be noted. Tickets will be issued on the Certificate Plan as for other sections of the country, and will be on sale Oct. 13-21, inclusive. For further information in regard to rates and details write to your state transportation agent or to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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BOOKS OF THE GENERAL CONVENTION

The books of the Secretary of the General Convention close on Sept. 30, 1921. Any amounts to be credited on Quotas, Cent-a-Day, Drive, or pledges of any kind must be in the Secretary's office not later than this date to be credited on this year's account.

Roger F. Etz, Secretary,
359 Boylston St., Boston, Mass.

COMRADES DAY AT DETROIT, SATURDAY, OCT. 22, 1921

Program

2-5 p. m. Biennial Meeting.

Reports of officers and Executive Board.

New Business, including resolutions and recommendations.

Election of officers.

6.30 p. m. Biennial banquet.

National President Ralph W. E. Hunt has requested that every man connected with the Universalist Church attend this meeting, and have a voice in the great work of our Church.

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TO STATE TRANSPORTATION AGENTS

There is a time, place and the know-how to accomplish results.

We have the time—October 19-22. Place, Detroit!

The Know-how is, How many men can you report from your state for the Detroit Convention? This we *must know!* Will you please make an effort to forward to the National Transportation Agent the number of men from your state who will attend at Detroit? Remember, we are out for 1500 men, and we want a partial report as soon as possible.

We ask you to write every church in your state and report to headquarters the number of men that will attend the Detroit Convention.

Lewis L. Peck,
National Transportation Agent.

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MICHIGAN CONVENTIONS

The Michigan State Convention and the Michigan W. N. M. A. Convention will be held at Farmington, Oct. 4 and 5. Farmington is nineteen miles from Detroit and can be reached by electrics from there, or from Plymouth with transfer at Northville.

Tuesday, Oct. 4, 2 p. m. Welcome and response. Convention business. 7.30. Holy Communion, Memorial Service, and Occasional Sermon by the Rev. William Couden of Concord.

Wednesday, Oct. 6. 9 a. m. Devotional Service, Rev. L. P. Jones. Roll Call of Churches with reports. Convention Business.

11.30. Organization of W. N. M. A. Convention of Michigan. 12.15. Recess. 1.15 p. m., W. N. M. A. Convention.

6 p. m. Fellowship Dinner with final address by Rev. G. H. Ashworth.

Invitation

The Farmington parish, through its pastor, the Rev. Dr. A. B. Beresford, extends open hospitality and urges a big attendance of Michigan Universalists.

William Couden, Secretary.

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NEW YORK STATE CONVENTION

The 1921 annual session of the New York State Convention of Universalists will be held in the First Universalist Church, Rochester, N. Y., Oct. 4, 5, 6, for the election of officers and the transaction of such other business as may regularly come before this body.

G. D. Walker, Secretary.

Rochester Invites You

The First Universalist Church in Rochester cordially invites Universalists of New York state to attend the Fifty-Hour Convention Oct. 4-6. Delegates and friends will be entertained in Rochester homes. Those who desire hotel accommodations may write the Hotel Seneca or the Whitcomb House, which are near the church. No meals will be served in the church, but adjacent restaurants and lunchrooms will accommodate all at reasonable prices. As all signs point to an unusually large Convention, those planning to attend are urged to write at once for accommodations, stating time of arrival and name, to Mrs. Irving L. Walker, 1500 South Ave., Rochester, N. Y.

William Wallace Rose, Pastor.

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WOMEN'S NATIONAL MISSIONARY ASSOCIATION

The books of the corresponding secretary and treasurer will close Sept. 15, 1921.

All money due the Association must be in the hands of the treasurer on or before that date.

Emma L. Bush, Treasurer.

NEW HAMPSHIRE UNIVERSALIST CONVENTIONS

The annual meetings of the New Hampshire Universalist State Convention, the Sunday school, Y. P. C. U. and W. M. A. Conventions, will be held in the Universalist Church in Nashua, on Tuesday, Wednesday and Thursday, Sept. 27, 28 and 29, 1921.

The Sunday School Convention, Rev. Harold H. Niles presiding, will open at 11 o'clock on Tuesday, the 27th, closing at 3.50. The Y. P. C. U. Convention, Miss Edith R. Tolles presiding, will open at 4 p. m. on Tuesday, closing at 10 a. m. on Wednesday. The State Convention, Hon. Hosea W. Parker presiding, will open at 11 a. m., on Wednesday, closing at noon on Thursday. The W. M. A. Convention, Mrs. Arnold S. Yantis presiding, will occupy the time from 1 to 3 o'clock on Wednesday, during the recess of the State Convention.

Invitation

The Nashua parish extends a cordial invitation to all Universalists, delegates and others interested, to attend these conventions. Entertainment consisting of room and breakfast will be given to all who come. Dinners and suppers will be served by the ladies of the church, at the rate of 50 cents for dinner and 35 cents for supper. Those desiring entertainment will kindly write the pastor, Rev. W. H. Morrison, D. D., 8 Auburn St., Nashua, N. H., stating their wishes.

* *

MAINE CONVENTION

The ninety-fourth annual session of the Maine Convention will be held in the Waterville Church, Sept. 27-29, for the purpose of amending Art. IV. of the constitution to read: the election of all officers of the convention shall be by ballot except that of the State Superintendent of Churches, which shall be elected by the executive committee; and amending Art. V to read: date of convention: the annual meeting of the convention shall be held in September, the exact date to be determined by vote of the preceding annual meeting or designated by the executive committee; for the election of officers for the ensuing year and the transaction of any other business which shall lawfully be brought before the convention.

Milo G. Folsom, Secretary.

* *

NOTICE

On behalf of the Ladies' Aid Society of the Ferry Beach Park Association I desire to thank the ladies who so kindly contributed articles or money, and also the various women's auxiliaries whose help made possible our most successful fair. The fair was held Tuesday, Aug. 9, at the Pavilion, Ferry Beach Park, The total receipts amounted to $288, and will be used in needed improvements at Ferry Beach.

Mrs. William R. Thomson.

* *

WOMEN'S NATIONAL MISSIONARY ASSOCIATION

To the State Secretaries; The Annual Reports for the fiscal year ending Sept. 15, 1921, should be filled out and returned to the corresponding secretary on or before Sept. 1, 1921.

Marian W. Lobdell,
Corresponding Secretary
72 Brighton Rd., Columbus, Ohio.

* *

SUNDAY SCHOOL AND Y. P. C. U. INSTITUTE

At Chicago

This institute is to be one of the most worth while events of the year, and every Sunday school and every Y. P. C. U. should plan to be represented there during the week from Sept. 11 to 17.

In order that proper facilities may be made for housing the visitors will you kindly notify Miss Louisa L. Magraw, 6010 Dorchester Ave., Chicago, of your intention of being present, not later than September 1. Rooms will probably be $1 per night.

* *

ILLINOIS CONVENTION

The eighty-fourth annual session of the Illinois Convention, together with the fifty-third annual session of the W. U. M. A., the thirty-third annual session of the Y. P. C. U., and the twenty-third annual session of the S. S. Association, will be held at Galesburg Ill., Sept. 20-22, for the election of officers and the transaction of all such business as shall properly come before it.

C. A. Polson, Secretary.

NORTH CAROLINA CONVENTION

The North Carolina Convention will meet with the Pink Hill Church, Sept. 23-25, 1921. A pre-convention meeting of the state board will be held at 8 p. m. on the Sept. 22. All Universalists in the state are urged to attend this Convention. Pink Hill is eighteen miles south of Kinston. Those going by rail will change cars at Kinston. For further information address Lesnie Turner, Pink Hill, N. C., or the secretary at Greensboro, N. C.

Jno. E. Williams, Secretary.

* *

OFFICIAL CALL

The forty-third Convention of the Women's National Missionary Association will be held in the Universalist Church in Detroit, Mich., on Wednesday, Oct. 19, 1921, for the receiving of reports for the two years past, the election of officers, and the transaction of such other business as may legally come before it.

Ethel M. Allen, Recording Secretary.

* *

WANTED

Fifteen hundred men to attend the National Convention at Detroit, Mich., Oct. 19-23. Saturday, Oct. 22, will be Comrades Day. A big program is planned. Live men at this Convention means a live future for our Church. Sign up without delay. Now is the time to plan for the trip.

Lewis L. Peck,
National Transportation and Publicity Manager

* *

NEW SUNDAY SCHOOLS WANTED

We desire to organize Sunday schools in connection with or independent of existing churches. Where even two or three can be gathered for the purpose of religious education it is possible to have a Sunday school. We are ready to help financially and in every other possible manner Write at once to

The General Sunday School Association,
359 Boylston St., Boston, Mass.

* *

ROCKINGHAM ASSOCIATION

The Rockingham County Association will meet at the Universalist Church, Nottingham, N. H., Wednesday, Sept. 14.

* *

Married

Coffey-Little.—In Harvey, N. B., Aug. 27, by Mr. Middleton, pastor at Prince Hill, and Rev. Hannah J. Powell, James L. Coffey and Lizzie Little.

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The Convention needs a much larger endowment for Church Extension. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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Crackling

"And would you love me as much if father lost all his money?"

"Has he?"

"Why, no."

"Of course I would, darling."—*The Bulletin (Sydney).*

* *

Another thing worrying the country during the heated season is whether Congress means to place imethylphenylenediemelie and tetramethyldiamindiphenylmethane on the free list.—*Indianapolis News.*

* *

It is suggested that the Constitution be taught in the schools. It won't do. Children would become radicals and grow up to demand all the liberties the Constitution guarantees.—*Colorado Springs Gazette.*

* *

Two powerful colored stevedores, who had had some sort of falling out, were engaged in unloading a vessel at a St. Louis dock. Uncomplimentary remarks and warnings of intended violence were exchanged whenever the two passed each other with their trucks.

"You jest keep on pesticatin' round wid me," declared one of the men, "an' you is gwine be able to settle a mighty big question for de sciumtific folks!"

"What question dat?" asked the other.

"Kin de dead speak!"—*Harper's.*

* *

An emigrant ship was wrecked and many survivors landed on the Falkland Islands. When the news reached home the minister of a church to which some of the emigrants had belonged included in the service a prayer for the victims of the wreck.

Being a very cautious man, he worded his prayer in this way:

"Be with our brethren stranded in the Falkland Islands which are situated in the South Atlantic Ocean."—*Exchange.*

* *

Jeremiah's wife had locked him out, though he had telephoned that he was coming home. He broke in the door, however, and, hot from his exertions, found this note on the dining-room table:

"Dear Jerry: I decided to go out just the same. As this is Jane's day off, I took care to put the key under the mat for you."—*Karikaturen (Christiania).*

* *

"Strange," said the first tramp meditatively, "how few of our youthful dreams ever come true!"

"Oh, I dunno," said his companion; "I remember when I used to dream about wearin' long trousers, and now I guess I wear 'em longer than any one else in the country."—*London Opinion.*

* *

Player-pianos are being sold in Africa, which makes it hard for missionaries to convince the natives that we love peace.—*Washington Post.*

Rally Day Post Card Invitations for 1921

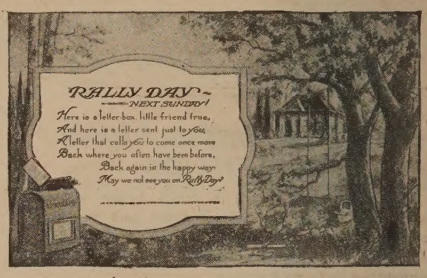
This new line adequately sustains the ideals of attractiveness and beauty which have always been in our plans as providers of forms for the promotion of Sunday School interest.

More than a pretty card, however, is each of the Rally Day cards, which we are here presenting. We have had the valuable help of an experienced Sunday School writer, whose verses have such merit as attendance getters as to give distinctive value to the beautiful designs, with which they are so appropriately related.

Price, $1.25 per 100

COME
Next Sunday
Happy vacations, and happy as well
To hear once again the blessed church bell
To pass once again through the wide church door,
And take up the happiest work once more
Be with us Sunday? We know you will come
Back with joy to the dear church home.

No. ℓℓ—For Re-opening of Church Service


RALLY DAY
NEXT SUNDAY!
Here is a letter box, little friend true,
And here is a letter sent just to you
A letter that calls you to come once more
Back where you often have been before,
Back again in the happy ways
May we not see you on Rally Day?

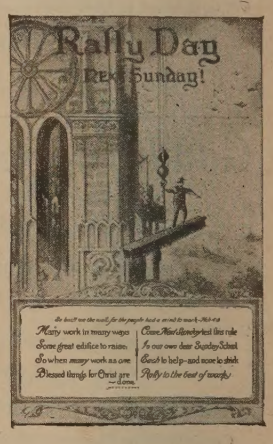
No. 63—For Beginners' Department

RALLY DAY
NEXT SUNDAY
We want the babies on Rally Day!
Come dear little one, we pray,
Make a start in the heavenly way,
Come to our school on Rally Day

No. 62—For Cradle Roll

Here is a flock of happy birds
Each the bearer of loving words
Each with a summons plain to see
Rally Day Come you not school home
Come with a prayer and a song full clear
Back for a glorious Sunday School year!
Rally Day
NEXT SUNDAY!

No. 64—For Primary and Junior Departments


Rally Day
Next Sunday!
Many work in many ways
Some great edifice to raise,
So when many work as one
Blessed things for Christ are done.
Come Rally Day spirit like rule
In our own dear Sunday School
Good to help—and more to do
Rally to the best of ye ply

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